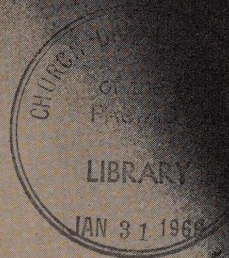


# THE Episcopalian

FEBRUARY, 1969

*Theology in an onion?*



Caution: Lent Ahead

Why Confirmation?



# Switchboard

## ON FINANCIAL RETALIATION

I am immensely proud of the Vestry of Chevy Chase Parish for an action its members unhesitatingly took at their meeting November 18, and I am equally proud of our generous people, who made it possible. With few questions and without qualms our Vestry authorized me to notify the Bishop of Washington of our parish's acceptance of our missionary apportionment of \$38,658 for 1969, which happens to be the highest in our parish's history.

The Vestry could not have done this without solid financial support by our people, or without a high degree of maturity on the part of Vestry members themselves. I am glad we can expect to give that much financial assistance to our Diocesan and General Church missionary programs next year, but my pride, in this case, centers more in the maturity of Vestry and congregation than in anything else.

Not every rector is so blessed. Many individuals in many congregations, including this one, have given economic expression to their unhappiness over actions of highly placed ecclesiastics or other church officials. They have can-

celled or reduced financial pledges as a kind of retaliation over church news which displeased them.

A newspaper article or a television newscast, even a picture or a statement to which they took exception, could trigger this sort of reprisal, which hurts those who take it much more than it does the object(s) of their unhappiness, and which can tear a parish to pieces, even when the parish is innocent!

I thank God that the great majority of our people have not reacted so emotionally, and recognize that just as a parish ought not be destroyed in economic retaliation for one unwise, or ignorant, or even malicious action by a rector, vestry, or other individual or church group, neither should the mission of our Lord outside a parish be ended through economic retaliation for actions about which there is not unanimous agreement. Love must be big enough to allow room for mistakes, and freedom for operation, or it is not love.

THE REV. CHARLES EDWARD BERGER  
Chevy Chase, Md.

## FROM LESOTHO, WITH LOVE

The time is long past when I should have written to thank you for the wonderful things that have happened because of your kindness . . . in making space for my first letter. Please accept my apologies for this and allow as an excuse the

wonderful wealth of correspondents that has opened to me. I have tried to thank all who have sent us their copies [THE EPISCOPALIAN] when they have read them and all those who have paid for subscription for one of our staff in the mountain schools. I am sure there are some donors whom I have failed to thank. If you will allow a little more space, please, can you express my very sincere thanks to all my known and unknown friends who have sent their copies? I express the thanks, too, of the many teachers and priests and others who have richly benefited from the teaching articles, the background news of the faith struggles, and triumph of fellow Christians in other parts of the world. . . .

Above all else I would like to say thank you to everybody . . . because of the knowledge that other people in the lands care about the people of Lesotho . . . Our letters to and from have revealed a powerhouse of prayer. . . .

Many of our friends . . . have started other ways of helping us. For the imaginative and sacrificial help we have received, no words can express our thanks.

One such way has been the utilizing of every used and unused postage stamp. These, this year alone, have provided enough so far to have paid a teacher in one of our schools (about \$200). In the strength of this terrific encouragement I shall sign the teacher on again next year. . . .

Another outcome of your kindness has been the flood of books for our children, teachers, and priests. . . .

I ask you to accept this as a token of our thanks and assurance of our prayers for you always.

THE REV. MARTIN PAYNE  
Qacha's Nek, Lesotho

ED. NOTE: Mr. Payne's first letter was in THE EPISCOPALIAN, June, 1966. He had requested back copies of the magazine for his teachers. Lesotho, in Southern East Africa, is the new name for Basutoland.

## SERVICEMAN'S STAND

I'm not surprised to learn that Mr. Leonard Bonner still finds the time to read THE EPISCOPALIAN in spite of his avowed intentions to change both his church affiliation and choice of publications. I do hope, however, that eventually his Christian commitment will lead him to change his views as regards the standing of the Church on the subject of civil rights.

Since Mr. Bonner is entitled to answer his critics certainly at least one of his critics should be availed of a like opportunity to answer his latest point [Switchboard, November issue]. I [would like] . . . to point out that the idea the

Continued on page

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E-2-69



# Switchboard

Continued from page 2

all men created equal goes back somewhat further in history than the eighteenth century. I think the Creator had something like this in mind when He first breathed life into Adam.

Mr. Bonner speaks of THE EPISCOPALIAN's "one-sided stand" and of "more balanced views of the whole racial issue." I submit that for the Christian there can be nothing else *but* a one-sided view on this question. I doubt that even the most bigoted mind can picture a segregated heaven. . . .

Mr. Bonner, I applaud your evident sincerity. . . . As an educated professional man you could be doing much within your community to witness to the love of Jesus Christ rather than to man's inhumanity to man.

TSGT. JOHN W. GROFF, JR.  
U.S. Air Force  
APO San Francisco

## CLERGY WIVES, UNITE!

THE EPISCOPALIAN is my favorite church magazine and believe me, I've seen them all!

Fellow clergy wives will appreciate what it's like living with a man who collects magazines and books and mail to the point that eternal vigilance, plenty of waste baskets, dark glasses, and literary acquaintance with the Collyer brothers are all that keeps us going.

Fellow clergy wives, let us unite. Do not allow yourselves to weaken when your husband hints that he needs more filing cabinets. Try this new way. If you have a Cub Scout in the family, his inspection for fire hazards as one of the steps toward an "achievement bar" can move the most stubborn clergyman into action. Clergy are fathers, too.

Two articles stand out for December. Bishop Hatch of Western Massachusetts has written a splendid article on conservation. . . . Perhaps clergy could read his article from the pulpit. As a side benefit we wives might convince our husbands to take us out dancing that Saturday night.

. . . "Seed Corn Must Not Be Ground" was magnificent. I offered my teenage daughter \$1 toward Christmas shopping money if she would read it out loud to me. There's more than one way to skin a cat, and if we are to keep our teenagers' minds healthy we must expose them to beautiful literature.

MRS. DOROTHEA FRANCIS  
Lee, Mass.

## MORE ON NEW BREED

When Lewis S. Keizer asks . . . "Will the Church accept the new breed of clergy?" . . . I think we are compelled

to answer and to ask some questions ourselves.

. . . What do we mean when we say "Church"? Is it translated from the Greek, "Lord's house"? . . . a body of Christian believers? . . . an edifice for public worship? . . . a society holding a set of opinions in common?

. . . Mr. Keizer's [views of the ministry] much to offer that is good and needed. The concern . . . is whether or not they are following Christ. . . . He most certainly did heal the sick and minister to physical needs. . . . Do you think He made Himself available for public office? What do you think He meant when He said, "Render unto Caesar the things that are Caesar's and to God the things that are God's?" Was He just speaking of a coin?

. . . If he doesn't believe in the authority of the Scriptures what will he use?

MRS. JOHN MCQUISTON  
Birmingham, Ala.

. . . I found myself asking, "Why did this young man . . . choose the Church for his peculiar talents?"

. . . In the Collect for "The Form and Manner of Ordering Priests" we read, "Mercifully behold these thy servants now called to the Office of Priest; and so replenish them with the truth of thy Doctrine and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in their Ministry, to the glory of thy Name, and the edification of thy Church." Can a man who is filled with hostility to authority, one who does not trust anyone over thirty, one who is filled with repressed hostility and sex aggression, one who approves of premarital sex and extramarital sex . . . be a good priest? Is a man like this fit to lead young people? Is he a man who will be a tower of strength to those who come to him for help?

. . . I hope and pray that the Church will not accept this young man's picture of the ministry. If these men are ordained the Ordination Service will have to be rewritten.

THE REV. RUSSELL E. HARDING  
Winter Haven, Fla.

The article, "Ministers: The New Breed," in your November issue, hit me right where I live! Or where I have lived for the past several years, in the area of vocations, from which work I have recently retired. (Yes, I am that old!)

The comments of the writer read like an excellent job description for a good social worker, but I wonder if it is an adequate picture of a deacon or priest in the Church of God. Granted that there are many similarities linking the two professions: both need people dedicated to ideals of freedom and com-

munity; both should strive to overcome alienation and oppose racism. But there are also differences between the two vocations.

For one thing, the deacon or priest makes a personal commitment to the Lordship of Christ. There is no mention in the article of either Christ or His Gospel.

THE REV. FRANCIS P. FOOT  
San Francisco, Calif.

## IN RESPONSE TO THE RESPONSES TO THE "NEW BREED"

Didn't *any* of your readers approve of Lewis S. Keizer's article entitled "Ministers: The New Breed?" His analysis was the most perceptive and objective discussion of seminarians—of all denominations—that I have yet seen.

Keizer ends his report by saying "we have much to contribute to the Church if she will accept us—if she has the latitude to make room for us." It is evident by the response of THE EPISCOPALIAN readers that a significant number of Episcopalians will not accept ministers who see the Church in terms of an ideal rather than an institution. And that is a fearful omen for a Church that hopes to keep the Gospel alive in the 1970's.

WILLIAM R. WINEK  
Chicago, Ill.

I read both Mr. Keizer's article "Ministers: The 'New Breed'" and the reply to his article in the December EPISCOPALIAN with great interest. The arguments presented by both sides seem very typical of most contemporary theological debate. That is, each side presents arguments which beg the question. Both Mr. Keizer and his critics present arguments which rest upon prior assumptions that are essentially the same as the propositions which are being debated and which are never substantiated. Mr. Keizer rests his whole case for major theological change upon a series of assumptions which he takes for granted but which he never proves, and his critics do the same thing. All of this leads me to believe that, either our theologians are so secure in their own beliefs that they have ceased to examine their own premises, or that they are content to throw slogans at the opposition without really attempting to verify their own arguments.

PAUL A. SPENGLE  
West Seneca, N.Y.

I do not wish to defend Mr. Keizer's article on the "new breed" of ministers. Whether he is right or wrong is not my

Continued on page 4



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## FOR YOUR INFORMATION

We humans have often been unkind to the onion. Though rarely invited into polite company and never allowed to go along on dates, the onion, properly appreciated, can be a worthy companion. This month's cover by **Robert Wood** pays overdue tribute to this earthy entity, and on page 8, in "HUNTING THEOLOGY IN AN ONION," **Robert Farrar Capon** shows how a leisurely encounter with an understood onion can be a truly spiritual exercise.

The Rt. Rev. **Frederick J. Warneke**, Bishop of Bethlehem, recently completed a six-month leave of absence from his diocesan duties to devote full time to his job as chairman of the Episcopal Church's national Board for Theological Education. In "IT'S TIME TO STOP TINKERING," page 23, he gives solid suggestions for progress in this key Christian responsibility.

Is the ecumenical movement really moving? In "TOMORROW'S CHURCH," page 12, Episcopal Ecumenical Officer **Peter Day** updates the progress of the Consultation on Church Union (COCU), major vehicle for official action toward a united Church.

HOPE means Human, Organizational, Political, and Economic Development, Inc. It also means new ways of tackling inner-city problems. In "HOPE IN HOUSTON," page 27, **Kay Longcope** profiles a lively, controversial project, one of many supported with the help of the Church's Special Program. Miss Longcope is a writer and editor currently associated with IFCO, the Inter-religious Foundation for Community Organization.

After Lewis S. Keizer's article, "*Ministers: The New Breed*" ran in our November, 1968, issue, we were deluged with letters condemning the article, then letters pro and con the letters. On page 31, the Rev. **Ben L. Sommerville, II**, vicar of Grace Church, Clarkesville, Georgia, comments on the "new breed" statement and reactions to it.

In the months to come, the Board of Directors and editors of THE EPISCOPALIAN will be among many who will sorely miss the talents and contributions

of Miss **Lena Rivers Smith** who died recently of a heart attack at the age of forty-six. Miss Smith, a leading journalist and churchwoman in the Kansas City area, was elected last April to the Board of THE EPISCOPALIAN. When she died she was a newscaster for station WDAF-TV in Kansas City, Missouri.

Miss Smith was born in Kansas City, was graduated from Lincoln University



in Jefferson City in 1943, and received her M.A. in journalism from Northwestern University, Evanston, Illinois, in 1948. She joined the editorial staff of *The Kansas City Call* in 1950 where she served in many capacities including women's page editor and city editor. She joined the news department of WDAF-TV in 1964.

A warm and perceptive person in all her relationships, Miss Smith gave of herself without hesitation to numerous civic and cultural activities. She was a member of the now-famous Panel of American Women and was president of Kansas City's Community Committee for Social Action.

Her busy life centered on deep Christian conviction and long service in the Diocese of West Missouri and in her home parish, St. Augustine's, Benton Boulevard, Kansas City. She was a vestryman at St. Augustine's and had been chairman and member of several parish committees. She is survived by two brothers and a sister, and a niece and nephew.



continuing

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

## CONTENTS

- 8 Hunting Theology in an Onion**  
*by Robert Farrar Capon*  
*A guided tour through a small bit of God's Kingdom*
- 12 Tomorrow's Church**  
*by Peter Day*  
*What are the prospects for a united Church in our time?*
- 15 Messages to a Small Planet**  
*Three astronauts link our past with our future*
- 16 He's Got the Whole World in His Heart**  
*by Barbara G. Kremer*  
*Our man Ray Maxwell keeps track of the earth's troubled*
- 18 Lent: The Dangerous Season**  
*by Richard John Neuhaus*  
*What does this appetite for popular penitence mean?*
- 20 Confirmation: Sacrament or Graduation Rite?**  
*A symposium*  
*Join in a discussion about how the Church handles "initiation"*
- 23 It's Time to Stop Tinkering**  
*by Frederick J. Warnecke*  
*Job description for a pioneering group of Christians*
- 27 HOPE in Houston**  
*by Kay Longcope*  
*Blacks and whites find ways to work together in Texas*
- 31 How Does God's Love Live in You?**  
*by Ben L. Somerville, II*  
*A young Georgia vicar reacts to reactions*
- 44 Speaking to the Lord in Rock**  
*by Trevor Wyatt Moore*  
*The trial liturgy receives special treatment*
- 48 The Venerable Bede**  
*by Mary Morrison*  
*We remember the sprightly father of English Church history*

## COLUMNS AND COMMENT

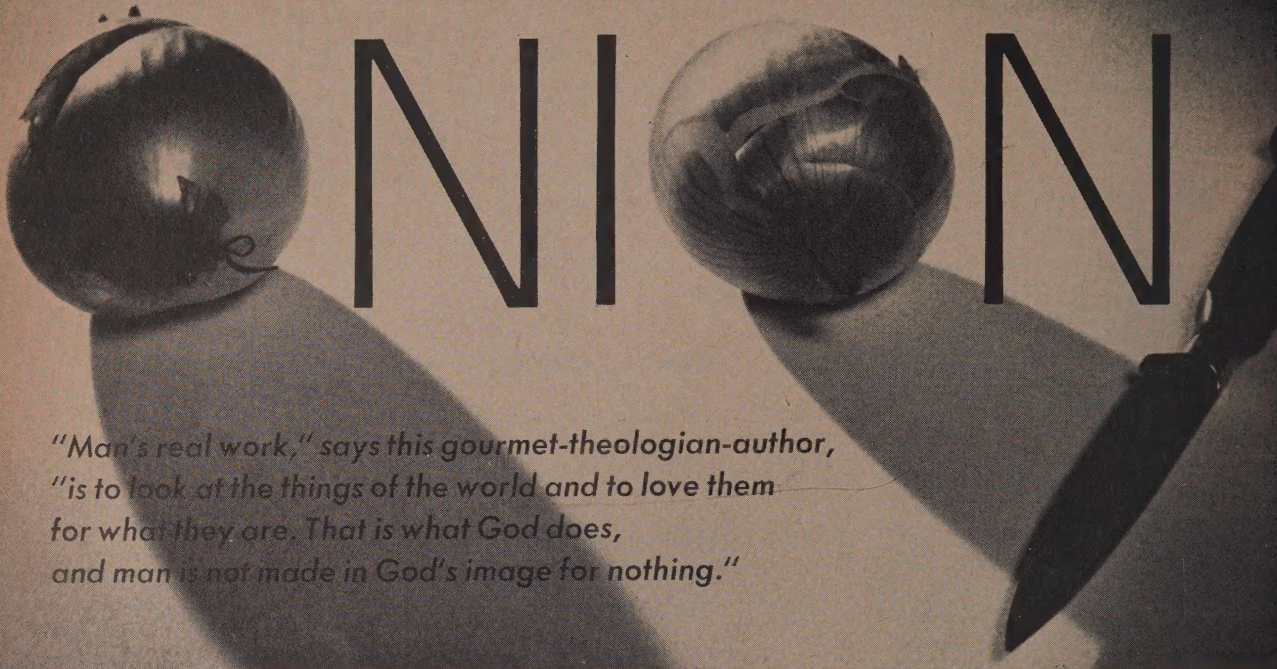
- 2** Switchboard  
**6** For Your Information  
**26** 3 x 5's  
**32** Worldscene  
**44** Reviews of the Month  
**50** Exchange  
**50** So What's New?  
**51** Calendar of Events  
**51** Educational Directory  
**54** Know Your Diocese

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# HUNTING THEOLOGY IN AN

# ONION



*"Man's real work," says this gourmet-theologian-author, "is to look at the things of the world and to love them for what they are. That is what God does, and man is not made in God's image for nothing."*

TAKE A common, or yellow onion normally available in the supermarket, a paring knife, and a cutting board and sit down at the kitchen table. Do not attempt to stand at a counter. In fact, to do it justice, you should arrange to have sixty minutes or so free for this exercise.

Admittedly, spending an hour in the society of an onion may be something you have never done before. You feel, perhaps, a certain resistance to the project. Please don't. As I shall show later, a number of highly profitable members of the race have undertaken it before you. Onions are excellent company.

Once you are seated, the first order of business is to address yourself to the onion at hand. (You must firmly resist the temptation to feel silly. If necessary, close the doors so no one will see you, but do not give up out of embarrassment.)

You will note, to begin with, that the onion is a *thing*, a being, just as you are. Savor that for a moment. The two of you sit here in mutual confrontation. Together with knife, board, table, and chair, you are the constituents of a *place* in the highest sense of the word. This is a *Session*, a meeting, a society of things.

You have, you see, already discovered something: the uniqueness, the placiness, of places derives not from abstractions like *location*, but from confrontations like man-onion. Erring theologians have strayed to their graves without learning what you have come upon. They have insisted, for example, that heaven is no place because it could not be defined in

terms of spatial coordinates. They have written off man's eternal habitation as a "state of mind." But look what your onion has done for you: it has given you back the possibility of heaven as a place without encumbering you with the irrelevancy of location.

This meeting between the two of you could be moved to a thousand different latitudes and longitudes and still remain the *session* it started out to be. Indeed, by the motions of the earth, the solar system, the galaxy, and the universe (if that can be defined), every place—every meeting of matter—becomes a kind of cosmic floating crap game: location is accidental to its deepest meaning.

What really matters is not where we are, but who—what real beings—are with us. In that sense, heaven, where we see God face to face through the risen flesh of Jesus, may well be

BY ROBERT FARRAR CAPON



the placiest of all places, as it is the most *gloriously* material of all meetings. Here, perhaps, we do indeed see only through a glass darkly; we mistake one of the earthly husks of place for the heart of its mattering.

But back to the onion itself. As nearly as possible now, try to look at it as if you had never seen an onion before. Try, in other words, to meet it on its own terms, not to dictate yours to it. You are convinced, of course, that you know what an onion is. You think perhaps that it is a brownish yellow vegetable, basically spherical in shape, composed of fundamentally similar layers. All such prejudices should be abandoned. It is what it is, and your work here is to find it out.

For a start, therefore, notice that your onion has two ends: a lower, now marked only by the blackish gray spot from which the root filaments descended into the earth; and an upper, which terminates (unless your onions are over the hill, or have begun to sprout because you store them under a leaky sink trap) in a withered peak of onion paper.

Note once again what you have discovered: an onion is not a sphere in repose. It is a linear thing, a bloom of vectors thrusting upwards from base to tip. Stand your onion, therefore, root end down upon the board and see it as the paradigm of life that it is—as one member of the vast living, gravity-defying troop that, across the face of the earth, moves light-and-airwards as long as the world lasts.

Only now have you the perspective needed to enter the onion itself. Begin with the outermost layer of paper, or onion-skin. Be careful. In the ordinary process of cooking, the outer skin of a sound onion is removed by peeling away the immediately underlying layers of flesh with it. It is a legitimate short cut; the working cook cannot afford the time it takes to loosen only the paper.

**H**ERE, however, it is not time that matters, but the onion. Work gently then, lifting the skin with the point of your knife so as not to cut or puncture the flesh beneath. It is harder than you may have thought. Old onion skins give up easily, but new ones can be stubborn.

Look now at the fall of stripped and flaked skin before you. It is dry. It is, all things considered, one of the driest things in the world. Not dusty dry like potatoes, but smoothly and thinly dry, suggesting not accidental desiccation, not the withering due to age or external circumstance, but a fresh and essential dryness. Dryness as an achievement, not as a failure. Elegant dryness. Deliberate dryness.

More than that, onion paper is, like the onion itself, directional, vectored, ribbed. (It will, oddly, split as easily across its striations as with them: its grain has been reduced by dryness to a merely visual quality.) Best of all, though, it is of two colors: the outside, a brownish yellow of no particular brightness; but the inside a soft burnished coppery gold, ribbed, especially near the upper end, with an exquisiteness only hinted at on the outside. Accordingly, when you have removed all the paper, turn the fragments inside-up on the board. They are elegant company.

For with their understated display of wealth, they bring you to one of the oldest and most secret things of the world: the sight of what no one but you has ever seen. This quiet gold, and the subtly flattened sheen of greenish yellow white onion that now stands exposed, are virgin land. Like the incredible fit of twin almonds in a shell, they present themselves to you as the animals to Adam: as nameless till seen by man, to be met, known, and christened into the city of being. They come as deputies of all the hiddennesses of the world, of all the silent

competencies endlessly at work deep down things. And they come to *you*—to you as their priest and voice, for oblation by your heart's astonishment at their great glory.

Only now are you ready for the first cut. Holding the onion vertically, slice it cleanly in half right down the center line, and look at what you have done. You have opened the floodgates of being. First, as to the innards. The mental diagram of sphere within sphere is abolished immediately.

*Structurally*, the onion is not a ball, but a nested set of fingers within fingers, each thrust up from the base through the center of the one before it. The outer digits are indeed swollen to roundness by the pressure of the inner, but their sphericity is incidental to the linear motion of flame inthrusting flame.

Next, the colors. The cross section of each several flame follows a rule. On its inner edge it is white; on its outer, pigmented, the color varying from the palest greenish yellow to the middle flames, to more recognizably onion shades as you proceed outward. The center-most flames of all are frankly and startlingly green; it is they which will finally thrust upward into light.

**T**HUS the spectrum of the onion: green through white to green again, and ending all in the brown skin you have peeled away. Life inside death. The forces of being storming the walls of the void. Freshness in the face of the burning, oxidizing world which maderizes all life at last to the color of cut apples and old sherry.

Next, pressure. Look at the cut surface: moisture. The incredible, utter wetness of onions, of course, you cannot know yet: this is only the first

*Continued next page*



hinted pressing of juice. But the sea within all life has tipped its hand. You have cut open no inanimate thing, but a living tumescent being—a whole that is, as all life is, smaller, simpler than its parts; which holds, as all life does, the pieces of its being in compression. To prove it, try to fit the two halves of the onion back together. It cannot be done. The faces which began as two plane surfaces drawn by a straight blade are now mutually convex, and rock against each other. Put them together on one side and the opposite shows a gap of more than two minutes on a clock face.

Again, pressure. But now pressure toward you. The smell of onion, released by the flowing of its juices. Hardly a discovery, of course—even the boor knows his onions to that degree. But pause still. Reflect how little smell there is to a whole onion—how well the noble reek was contained till now by the encompassing dryness. Reflect, too, how it is the humors and sauces of being that give the world flavor, how all life came from the sea, and how, without water, nothing can hold a soul.

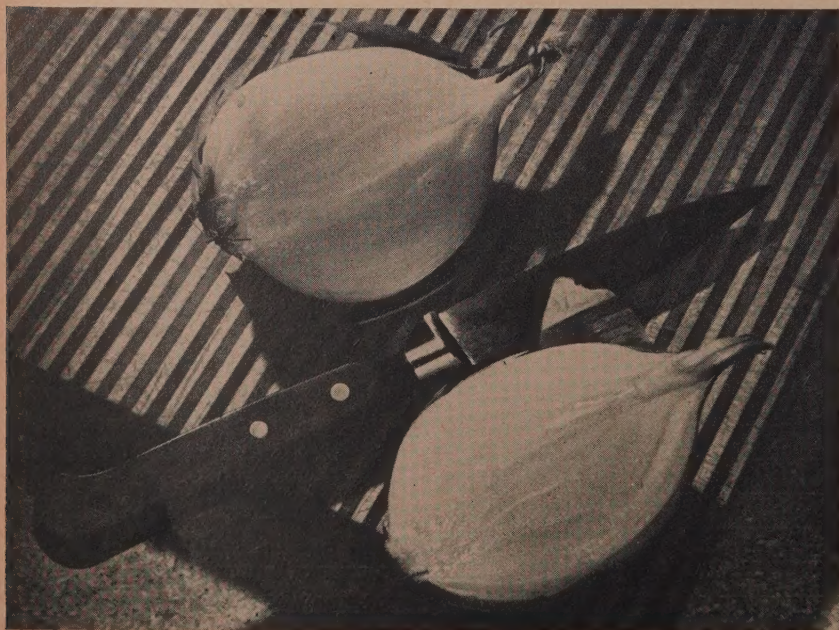
Reflect finally what a soul the onion must have, if it boasts such juices. Your eyes will not yet have begun to water, nor the membranes of your nose to recoil. The onion has only, if you will, *whispered* to you. Yet you have not mistaken a syllable of its voice, not strained after a single word.

How will you stop your senses when it raises this stage whisper to a shout?

Now, however, the two halves of the onion lie, cut face up, before you. With the point of your paring knife, carefully remove the base, or bottom (or heart) much as you would do to free the leaves of an artichoke or of a head of lettuce. Take away only as much as will make it possible to lift out, one by one, the several layers.

Then gently pry them out in order, working from the center to the outside. Arrange them in a line as you do, with matching parts from the separate halves laid next to each other, making them ascend thus by twos from the smallest green fingers, through white flames up to the outer shells which sit like paired Russian church spires.

Then look. The myth of sphericity is finally dead. The onion, as now displayed, is plainly all vectors, risers, and thrusts. *Tongues of fire*. But the pentecost they mark is that of nature, not grace: the Spirit's first brooding on the face of the waters. Lift one of the flames; feel its lightness and rigidity, its crispness and strength. Make proof of its membranes. The inner, thin, translucent, easily removed; the outer, however, thinner, almost transparent—and so tightly bonded to the flesh that it protests audibly against separation. (You will probably have to break the flesh to free even a small piece.)



The membranes, when in place give the onion its fire, its sheen, soft within and brighter without. But when they are removed, the flesh is revealed in a new light. Given a minute to dry, it acquires a pale crystalline flatness like nothing on earth. Eggshell is the only word for it; but by comparison to the stripped flesh of an onion, an eggshell is only as delicate as poured concrete.

Set aside your broken flame now and pick up a fresh one. Clear a little space on the board. Lay it down on its cut face and slice it lengthwise into several strips. You will want to tap it lightly with the edge of the knife first. There is a hollow crisp sound to be gotten that way—something between a *tock* and a *tunk*. It is the sound of health and youth, the audible response of cellularity when it is properly addressed. Neither solid nor soft, it is the voice of life itself.

Next take one of the slivers and press it. Here you will need firmness. If you have strong nails, use the back of the one on your middle finger; if not, steamroller the slice with a round pencil. Press and roll it until it yields all the water it will. You have reached the deepest revelation of all.

First, and obviously, the onion is now part of you. It will be for days. For the next two mornings at least when you wash your hands and face your meeting with it will be remembered in more than memory. It has spoken a word with power, and even the echo is not in vain.

But, second, the onion itself is almost gone. The flesh, so crisp and solid turns out to have been an aqueous house of cards. If you have done your pressing well, the little scraps of membrane and cell wall are nearly nonexistent. The whole infolded nest of flames was a blaze of water, a burning bush grown from the soil of the primeval oceans. All life is from the sea.

And God said, let the waters bring forth abundantly. . . . And God saw that it was good. This juice, this liquor, this rough and ready cordial runs freely now on board and hands and knife. Salt, sweet, and yet so much itself as to speak for no other. It enters the city of being. What you have seen, to be sure, is only the



smallest part of its singularity, the merest hint of the stunning act of being that it is, but it is enough perhaps to enable you to proceed, if not with safety, then with caution.

For somehow, beneath this gorgeous paradigm of unnecessary being, lies the Act by which it exists. You have just now reduced it to its parts, delivered it into echoes and pressed it into a memory, but you have also caught the hint that a thing is more than the sum of all the insubstantialities that comprise it.

**H**OPEFULLY, you will never again argue that the solidities of the world are mere matters of accident, creatures of air and darkness, temporary and meaningless shapes out of nothing. Perhaps now you have seen at least dimly that the uniquenesses of creation are the result of continuous creative support, of effective regard by no mean lover.

He *likes* onions, therefore they are. The fit, the colors, the smell, the tensions, the tastes, the textures, the lines, the shapes are a response, not to some forgotten decree that there may as well be onions as turnips, but to His present delight—His intimate and immediate joy in all you have seen, and the thousand other wonders you do not even suspect. With Peter, the apostle says, Lord, it is good for us to be here. Yes, says God. *Tov. Very good.*

Man's real work is to look at the things of the world and to love them for what they are. That is, after all, what God does, and man was not made in God's image for nothing. The fruits of his attention can be seen in all the arts, crafts, and sciences. It can cost him time and effort, but it pays handsomely.

If an hour can be spent on one onion, think how much regarding it took on the part of that old Russian who looked at onions and church spires long enough to come up with St. Basil's Cathedral. Or how much curious and loving attention was extended by the first man who looked

hard enough at the insides of trees, the entrails of cats, the hind ends of horses, and the juice of pine trees to realize he could turn them all into the first fiddle.

No doubt his wife urged him to get up and do something useful. I am sure that he was a stalwart enough lover of things to pay no attention at all to her nagging, but how wonderful it would have been if he had known what we know now about his dawdling. He could have silenced her with the greatest *riposte* of all time: Don't bother me; I am creating the possibility of the Bach unaccompanied sonatas.

But if man's attention is repaid so handsomely, his inattention costs him dearly. Every time he diagrams something instead of looking at it, reality slips away from him, and he is left with the oldest monstrosity in the world: an idol. Things must be met for themselves. To take them only for their meaning is to convert them into gods—to make them too important, and therefore to make *them* unimportant altogether. Idolatry has two faults. It is not only a slur on the true God; it is also an insult to true things.

They made a calf in Horeb; thus they turned their Glory into the similitude of a calf that eateth hay. Bad enough, you say. Ah, but it was worse than that. Whatever good may have resided in the Golden Calf—whatever loveliness of gold or beauty of line—went begging the minute the Israelites got the idea that *it* was their savior out of the bondage of Egypt. In making the statue a matter of the greatest *point*, they missed the point of its matter altogether.

Berate me not therefore for carrying on about slicing onions in a world under the sentence of nuclear overkill. The heaviest weight on the shoulders of the earth is still the age-old idolatry by which man has cheated himself of both Creator and creation. And this age is no exception.

If you prefer to address yourself to graver matters, well and good: idolatry needs all the enemies it can get. But if I choose to break images in the kitchen, I cannot be faulted. We are both good men, in a day when good men are hard to find. Let us join hands and get on with our iconoclasm.



The Rev. Robert Farrar Capon says he really set out to write a cookbook in his two previous books, *Bed and Board*, in 1965 and *An Offering of Uncles* in 1967. Father Capon is rector of Christ Church, Port Jefferson, N.Y., father of six, dean of the Diocese of Long Island's Mercer School of Theology, and describes himself as an "Anglican, or moderately high-church, cook." His forthcoming theological cookbook, titled *The Supper of the Lamb*, is being published this month by Doubleday.

There is a Russian story about an old woman whose vices were so numerous that no one could name even one of her virtues. She was slothful, spiteful, envious, deceitful, greedy, foul-mouthed, and proud. She lived by herself and in herself; she loved no one and no thing. One day a beggar came to her door. She upbraided him, abused him, and sent him away. As he left, however, she unaccountably threw an onion after him. He picked it up and ran away.

In time the woman died and was dragged down to her due reward in hell. But just as she was about to slip over the edge of the bottomless pit, she looked up. Above her, descending from the infinite distances of heaven, was a great archangel, and in his hand was an onion. "Grasp this," he said. "If you hold it, it will lift you up to heaven."

One real thing is closer to God than all the diagrams in the world. ◀





# tomorrow's church

**Despite some big hurdles, churches and people are growing a little closer each year. A broad assessment of the prospects for Christians seeking a united Church by the Episcopal Church's ecumenical officer.**

BY PETER DAY

**W**HAT WILL the Church of tomorrow be like? Will the nine churches involved in the Consultation on Church Union manage to solve all the problems of doctrine, worship, sacraments, and ministry that face them, agree on a structure for church government, and actually bring together their 25-million-member constituency in one religious body? And, if so, how long will it take?

Will the united Church so constituted fulfill its dream of being a uniting Church, eventually coming to agreement with Lutherans, Baptists, Eastern Orthodox, and Roman Catholics so that all in each place who are baptized into Jesus Christ and confess Him as Lord and Savior will actually be brought by the Holy Spirit into one full committed fellowship?

These are crystal ball questions, of course. Nobody knows the answer, and it must be confessed that such a development seems almost impossible.

But the impossible has happened again and again in the relatively brief time that the ecumenical movement has been in existence. A generation ago, who could have forecast the amount of friendly intellectual interchange and common action that is taking place today among the Protestant, Anglican, and Orthodox churches? Who would have dared to dream, even ten years ago, of the sweeping changes that have taken place within the Roman Catholic Church and in its relationships with other forms of Christianity? There is no reason to expect the impossible to stop happening now.

One thing seems to be clear: everybody is a little bit more ecumenical this year than he was last year. There is something about the kind of world we live in that forces us to be open to our fellow men and to seek reconciliation and relationship with them.

As to the speed with which union is likely to come, the representatives of the nine churches engaged in the Consultation clearly do not want any delay to be the result of their own failure to press forward on their part of the task—the development of a plan of union for study, consideration, and ultimate action by the several governing bodies. The 1968 meeting directed the executive committee to constitute a commission “to prepare the draft of a Plan of Union for submission to the Consultation not later than the 1969 meeting, if possible,” but the reader is advised not to hold his breath until the draft is ready for submission to the churches.

There are great problems of Church order still to be wrestled with: the Methodist system of clergy assignment by the bishop versus the several varieties of call and acceptance used in other churches; the insistence of the United Church of Christ that no decision of the national governing body is binding on the local congregation (which can leave the union if it so decides); the necessary constitutional powers for the exercise of the office of bishop, together with the appropriate checks and balances upon those powers. These are just a few of the many unresolved issues.

Another point must be kept in mind, and that is that throughout Christian history there have been Christian sectarians alienated from the general body of the Church, who have preached the Gospel to people alienated from



the society. Even in the Gospel itself we are told of the man who cast out demons in Jesus' name but didn't consort with the disciples. Jesus told them, "Do not forbid him; for he that is not against you is for you" (Luke 9:50). Such Christians are, so to speak, the Lord's irregular troops, and they will always have a part to play in the proclamation of the Gospel.

But the "regular" Christians—those who work together in all ways except religious ways, eat together in all places except where they feed upon the bread of life, talk and sing together on all themes except the praise of God—are the ones who must face seriously the implications of Christ's prayer for unity among his followers.

It may truthfully be said that those working at the official level are struggling to provide a theological and canonical rationale for something that is already happening among Church people.

Our real problem facing tomorrow's Church is its relationship with other churches around the world. Each of the nine bodies in the Consultation on Church Union is part of a worldwide fellowship of churches with similar traditions. Although these fellowships come together in consultative bodies rather than international organs of Church government, they are real and meaningful nonetheless.

*Principles of Church Union*, in its preamble, emphasizes the importance of keeping up these international relationships to the fullest possible extent.

"The unity of Christ's body is indivisible; to establish it locally at the expense of wider expressions of unity would defeat our purpose as certainly as would merely denominational or confessional unity, however widely spread across the world, defeat us in meeting our need of unity at home. . . .

"For example, relationships with existing world con-

fessional bodies would be those of the united Church, not of some continuing group within it. Again, membership in councils of churches—local, national, worldwide—would be in the name of the new body."

Churches in other countries with which American churches wish to maintain close relationships are almost all engaged in serious discussions looking toward unity with other churches—usually representatives of the same traditions that are found within the Consultation on Church Union. Some combinations of Anglicans, Congregationalists, Methodists, and Presbyterians are engaged in unity discussions in England, Scotland, Wales, Ireland, Canada, Australia, New Zealand, India, Pakistan, Ceylon, the Arab countries, South Africa, Central Africa, East Africa, and West Africa.

The best way to stay in full communion with our fellow Christians in other parts of the world is to keep abreast of them as they develop their plans for union and put them into effect. Coordination to this end is being effected by the use of observers, the exchange of documents and papers, and most helpfully by the Consultation on Church Unity Negotiations held at Bossey, Switzerland, in 1967.

If we are to take the New Testament teaching on unity seriously, we should be in full Christian relationship with any other Christian group with which it is possible to be in such relationship. The burden of proof is always on those who wish to remain separate, because disunity is a denial of the nature of the one Church and a failure of Christian love.

Nevertheless, it will be necessary for the Consultation to labor long and earnestly to make sure that tomorrow's Church is so Catholic that the Roman Catholics and Eastern Orthodox understand it to be so; so Evangelical that Baptists and Lutherans see and appreciate it as such; and so Reformed and reforming that it measures up to

## Unity: Pro and Slow

"The clergy already seem to be clearly divided into two distinct groups.

"On the one hand there are those who are convinced that unity must be pursued at any price. The ultimate truth is that the Church is one and to achieve union without grave theological scandal is for them the chief priority. They recognize that no scheme is likely to be evolved which will please everybody. Their concern is for something workable as a beginning. They are convinced that if a start can be made the process of growing together will solve many of the tensions and apparent anomalies which have to be borne in order to get any scheme moving. For them the truth lies in the action of uniting, costly though this will be in terms of personal preference and comfort.

"Ranged against these in fierce battle array are those who have an entirely different conception of the truth. It is first of all for them a matter of words and ideas. They profoundly believe that they have been entrusted with something which they must not betray. In the light of this conviction they look askance at any suggestion of compromise. Any hint of ambiguity is immediate cause for condemnation, for how can one be ambiguous about the propositions of the faith? They are full of suspicion that non-theological factors are misleading their brethren into a search for a spurious unity not based upon truth."

—Michael Hare Duke  
in *New Christian*, London



# Tomorrow's Church

God's call for renewal in faithful service to Him and His world.

Union of the nine churches in the Consultation on Church Union will bring about a racially integrated church containing a larger proportion of Negroes than the general population. The participation of the black churches in this movement is not without cost, as the Episcopal Address of the African Methodist Episcopal Church indicates: "To the enraged militant, the role of mediator will often seem that of the traitor; and the Church—our church as well as all of the churches—must be prepared, for the crucifixion its faith teaches is at the heart of atonement."

And above all, the task of the Christian in tomorrow's world will be as it is today, to testify to his own faith, joyfully and without rancor. I believe in a heavenly Father who acts in this world, and who pleases to do so in response to prayer. I believe in His divine Son who came

down to be one of us for our salvation. I believe that the fulfillment of His purpose lies not within the mundane existence of this planet or galaxy, but beyond it in a heavenly consummation. I believe in the Spirit who dwells in God's people in this world and seals us for the heavenly kingdom.

I believe it is the will of the triune God that Christian should manifest His kingdom in this world by deeds of love, mercy, and justice to all men, individually and through the structures of society, so that men may know something of His nature and purpose. I believe that the only door into this kingdom is one that you must stoop to enter: knowing yourself to be a sinner, knowing your dependence on Him, and receiving in the sacraments that which only He can give.

Having all these things, as His gift through His Church, why should we be angry with anybody? Why should we be worried about anything? ◀

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## Trends to Watch in '69

1. **The exceptional questioning and challenging of authority within the Roman Catholic Church** headed the list of eight significant religious news trends in 1968 selected by students in the religious journalism program at Syracuse University's School of Journalism.

Although this crisis emerged with the publication of Pope Paul's encyclical, "Of Human Life," the students held that subsequent events such as the pastoral letters of various hierarchies, the dissent of lay people, clergy, and theologians, and the disciplinary actions by bishops in Washington, Buffalo, and San Antonio, indicate the crisis involves more than birth control.

This year the Syracuse students selected trends over top news stories because they felt that the developing process of a trend has more effect than a single news story.

2. The second trend singled out was an **increased Christian objection to U.S. involvement in Vietnam and the U.S. draft**. The actions of "concerned individuals" such as Benjamin Spock, Yale chaplain William Sloane Coffin, the late Martin Luther King, Jr., and the "Catonsville Nine" dem-

onstrated these objections. Statements by the National Council of Churches and the National Conference of Roman Catholic Bishops also bolstered this trend.

3. **A heightened Christian concern with social issues** was ranked third. The Poor People's March, involvement in sanitation workers' and grape pickers' strikes, as well as Operation Centurion, a \$10 million religious contribution toward Negro power, demonstrated such concern in the U.S. Internationally, concern centered upon relieving the suffering and starving in Biafra.

4. Recent meetings and pronouncements of black churchmen in St. Louis and Washington underscored the fourth trend—the **emergence of black Christians demanding a voice in the affairs of their Churches**.

5. The fifth significant trend proved to be a **growing Christian approval and practice of violence as a tactic**. Instances cited were student demonstrations in many countries, the South American Catholic Bishops' pronouncement on revolution, and the use of demonstrations and disruptive

tactics within churches.

6. The May Gallup Poll, showing that 67 percent of the U.S. population thought that religion was losing ground, emphasized the sixth trend—the **decreasing influence of Christian Churches**. The poll was described as symptomatic of the gradual decrease in attendance, contributions, and religious practice of U.S. Christians in the past eight years.

7. Ranked seventh by Syracuse religious journalism students was the **continued alienation of conservative and progressive members within Churches**. Ministers dismissed because of involvement with social issues, priests disciplined because of dissent, and disagreements over social problems, revolution, and morality contributed to this trend, they said.

8. The eighth, **continued ecumenical cooperation**, was demonstrated by the World Council of Churches' July meeting at Uppsala, Sweden; increased cooperation among seminaries of different religious persuasions; and continued experimentation in worship and social service by numerous ecumenical groups.





## Messages to a Small Planet

**D**OES GOD EXIST? What does the Bible have to offer in a world of fantastic technology where man's knowledge is doubling every ten years? Three travelers in a far country—two Episcopalians and a Roman Catholic—answered both these questions simply, directly, and positively in one of the most moving messages ever exchanged between human beings.

It will be hard for the fifty million people who watched television on Christmas Eve, 1968, to read or hear the Genesis story of creation again without having a vivid mental picture to go with the words.

As the Apollo 8 astronauts circled 235,000 miles above the earth, they read, "And God said, 'Let there be light,' and there was light. And God saw that the light was good; and God separated the light from the darkness."

The separation of light and dark was clearly visible as the spacecraft orbited from the light to the dark side of the moon. The Rev. James C. Buckner, rector of St. Christopher's Episcopal Church, League City, Texas, where Astronaut Frank Borman is a lay reader, described the impact of the reading. "It was a beautiful look at the way the earth must have looked when it was coming out of darkness and taking shape."

Mrs. Borman, who used to teach a ninth-grade Church school class at

St. Christopher's, where two of her sons are acolytes, said the Christmas message was "just what this small world was waiting for."

The 300 people who attended midnight service at St. Christopher's heard additional words from fellow communicant Borman.

"The other lay readers were kidding Frank before the flight about being out of town so he wouldn't have to work on Christmas Eve," Mr. Buckner said. So they asked the Apollo 8 flight captain to record a message.

NASA flight director Christopher C. Kraft, Jr., also an Episcopal lay reader, and Rodney Rose, his technical advisor, who is a past senior

warden at St. Christopher's, wanted to make the transmission a live broadcast from lunar orbit. But since this hope turned out to be technically impossible because Apollo 8 would be on the dark side of the moon and out of radio contact, the words were taped in flight "for the people of St. Christopher's."

Col. Borman's message, in the form of a prayer for "universal peace," was played at the midnight service. Mr. Buckner said world peace is "one of Frank's deep concerns and the prayer was right from the heart."

The Rev. Donald R. Raish, rector of St. John's Episcopal Church, LaPorte, Texas, which the Lovells attend, described them as a family whose faith "is extremely personal and strong."

Mr. Raish prepared the entire Lovell family of six for confirmation. One daughter sings in the choir and Mrs. Lovell is active in the parish Churchwomen's group.

On the eve of the Apollo 8 launching, Presiding Bishop John E. Hines sent a message to Col. Borman and Capt. Lovell, expressing pride in the men and wishing them a safe journey. "It is our expectation," Bishop Hines said, "that through your efforts . . . (will come a) heartening escalation in the reconciling relationships between men and God and men and men." ◀



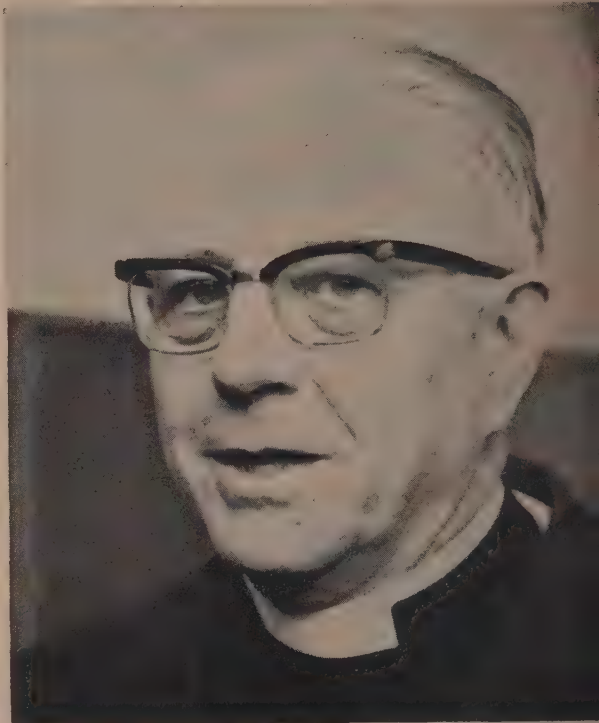
*Sue Borman leaves St. Christopher's clutching her husband's taped message.*



# HE'S GOT THE WHOLE WORLD IN HIS HEART

*As key man with the Presiding Bishop's Fund for World Relief, the Rev. Raymond Maxwell blends a vast experience in overseas ministry with deep-down caring for people in need everywhere.*

BY BARBARA G. KREMER



THE REV. RAYMOND MAXWELL likes to tell how the young people of the Diocese of Mississippi recently raised \$1,400 for the Presiding Bishop's Fund for World Relief.

He beams a little when he describes how Mr. John Ellis, a young Bank of America executive in San Francisco, took a four-month leave of absence to set up a food-distribution program in Nigeria. Mr. Ellis, Mr. Maxwell explains, found his way to Nigeria-Biafra through his home Diocese of California, which directed him to the PB's Fund office, which in turn got him to Church World Service and quick placement on an eight-member team to organize emergency feeding programs for the starving Nigerians and Biafrans.

Mr. Maxwell's eyes narrow when he talks of the endless, exploding needs of Middle East refugees and Vietnamese civilians and impoverished people in Latin America and Africa. He brightens up, however, when he discusses what the Episcopal Church, through the PB's Fund, is trying to do to help, in whatever way it can.

As executive secretary of the Presiding Bishop's Fund for World Relief, Ray Maxwell knows every facet of the Fund's worldwide activity. Calm-mannered, unassuming, he communicates a quiet enthusiasm that comes out contagious: he is so genuinely committed to the Church's international mission and the Fund's role in it that one finds it next to impossible not to join him.

If, however, Ray Maxwell likes to talk about his job, it almost pains him to talk about himself: his achievements have been formidable and his personal history

fascinating, but he almost never can bring himself to use the word "I".

Take, for example, his description of his work as a Church World Service-World Council of Churches executive in charge of a massive program of refugee aid and resettlement in postwar Europe: "I don't think you should mention that title—so many, many people were involved in that work. . . ." Forced to recount any of his long list of major responsibilities, he urges over and over, "Please don't say I did that. It was the people of the Church. . . ."

Nevertheless, Raymond Maxwell was on the job quietly and carefully using the resources that fellow Christians provided. In 1955, after long work in Greece and close association with the Eastern Orthodox Churches, he was made commander in the Order of the Phoenix by King Paul of Greece in recognition of his help to the Church and people of that nation; eight years later, the Federal Republic of Germany awarded him the Officer's Cross of the Order of Merit for his leadership in ecumenical relief and refugee service over many years.

Despite Ray Maxwell's resistance to talking about himself, the records show that he was born in Greensburg, Pennsylvania, in 1908, and that he developed early roots in overseas service. In 1931, as a freshly-minted graduate of Haverford College, he set off as an English teacher at the long-established Friends' Boys' School in Ramallah ("Hill of the Lord"), Palestine. After one year, he was strongly inclined to stay, but felt he had to get started on the goal he had long before set himself. He left Palestine, entered Episcopal Theological School in Cambridge



Massachusetts, and was graduated *cum laude* in 1935.

After serving as an assistant at St. Mary's, Ardmore, Pennsylvania, for two years, he moved to the Diocese of Missouri, where he is still canonically resident. From 1937-1941, he was rector of Trinity Church in Hannibal, Missouri—a parish whose alumni rectors include Presiding Bishop John E. Hines.

In 1941, he became rector of St. Mark's Church, St. Louis, Missouri, where he remained until 1946. At that time, postwar Europe was bombed-out and starving.

After an interview with the now-retired Rev. Canon Almon E. Pepper—himself a legendary figure in the history of Episcopal refugee and relief work—Mr. Maxwell became relief director in Germany for Church World Service, the major United States interchurch agency for overseas aid.

Assigned to the French-occupied zone of postwar Germany, Raymond Maxwell found himself in a situation which, he says, offered "unbounded opportunities." Unlike the other occupied zones, the French section had very few Americans. Here, too, Americans did not have to live in isolated compounds and wear uniforms. "I could function as a minister," he says.

Along with his administrative duties, he spent his scarce spare time moving among the people, getting to know them, learning the German language, delighting in his informal ministry. Establishing liaison with the Evangelical Church in Germany, and working closely with European clergymen of many denominations, Mr. Maxwell soon became a popular guest speaker, with as many as eight or ten appearances a week at ecumenical gatherings, clergy conferences, and young peoples' groups.

Continuing his Church World Service duties, he soon added another hat and became deputy director for the World Council of Churches' refugee service program in Germany, a task that included supervision of an extensive program of resettlement, welfare services, and assistance to Eastern Orthodox and Protestant "exile" church groups among the displaced persons then in Germany.

In 1949, during this period of service in Germany, he marked another milestone in his life: at forty-one, the bachelor priest was married to Ilse Keller-Wilms, then an economist in charge of a fuel-rationing program for hospitals and institutions. Mrs. Maxwell is now an assistant professor of modern languages at Montclair State College in Upper Montclair, New Jersey.

In 1950, they moved to Geneva, Switzerland, where Mr. Maxwell became secretary for Orthodox Churches and countries in the Near East in the World Council of Churches' Division of Interchurch Aid, Refugee and World Service. Here, as head of a large international staff, his main job was to help develop theological education and social service projects of the Eastern churches, along with administration of an extensive refugee-aid program.

His work took him throughout Europe—to Greece, Yugoslavia, Turkey, and the Near East. He accompanied the World Council of Churches' Mission of Fellowship to Istanbul after the 1955 riots; in 1961, he attended the Pan-Orthodox Conference in Rhodes as one of the World Council's special observers.

The Maxwells returned to this country in 1962, when he became executive secretary in the United States for the World Council of Churches. In 1966, he became executive secretary of the Presiding Bishop's Fund.

In the busy months since, he has traveled throughout the country explaining the Fund, conveying his deep belief in the desperate need for U.S. Christian response to the rest of the world. Recently, he completed a marathon of regional meetings which—characteristically—he found exhilarating because they enabled him to have direct contact with people.

Raymond Maxwell's extensive experience in refugee service has brought him face to face with some of life's coldest, cruelest realities. Today, a generation after he first directed his ministry to people abroad, the problems have become worse than ever before in history.

The needs are so immense, the efforts of the churches so small, it might be easy to become discouraged, to give up. Reflecting on this question, Ray Maxwell would not change his calling. The important thing, to him, is not the frustrating limitation of what the Church can do in other parts of the world, but the opportunity to provide, in whatever way possible, a Christian presence and witness. Besides, he adds, "the Church stimulates and encourages" governments to act; this moral strength far outbalances financial weakness.

"The main, enduring problem," he says with sadness, "is war itself." So long as wars happen, people will be in torment, and there must be others who try to help relieve that pain.

"There must be peace. Peace must be made," Ray Maxwell says. And he says it with the same quiet hope and strength that has carried him across the world looking for people who needed help—and those who could. ◀

For Episcopalians, the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, New York 10017, provides a specific medium for responding to the human need and suffering we see on television, read about in magazines and newspapers.

"Instant response" is a wonderful, satisfying human experience. Sometimes, though, we may feel that an immediate check for a specific crisis means we've done our share. We should remember, however, that the Church is called to long-term, equally important work in other places that don't always make news.

So that all Episcopalians can join in support of the total work of the Presiding Bishop's Fund, March 9-16 has been designated as a "World Relief Octave." Each parish has been asked to take part in this special observance. The 1969 target is \$1,200,000—less than enough, but more than we have been giving.

These offerings will be used for medical and feeding programs . . . family planning . . . self-help projects . . . aid for victims of natural disasters . . . for those in the Middle East, India, Northern Brasil, and other areas as well as in Vietnam and Biafra.

—THE EDITORS





**What should we think when forty days of austerity become a popular time of the year?**

**O**H, I JUST love Lent!" chirped the gentle little lady who is president of the Ruth Guild. That's strange, I thought. I find myself a little frightened by the coming of Lent.

The strange fact is: Lent is popular.

Even the free Church traditions now observe Lent. Their New England or European forebears disdained special celebrations such as Christmas, Easter, and Lent because these were remnants of papalism and/or paganism. But the Baptist Church down the street now proclaims with a five-foot sign, "Welcome to Special Wednesday Lenten Devotions."

Not long ago many Protestants claimed that special observances are

unnecessary because the Christian life should be one constant reflection on the life of Christ. There was, they said, no need to set aside specific days to commemorate His birth, or suffering, or resurrection, or ascension. In recent years, however, there has been a growing awareness that the many-faceted Christian reality is enhanced by special observances.

Perhaps this is related to contemporary theology's emphasis upon the historical character of the Christian life. The observance of festival and penitential days, the celebration of events-in-time, keep us attuned to what God has been up to and is up to in history.

Of course the observance of the Christian calendar can become the

most arid kind of ritualism. And surely it is true that the meaning of our Lord's suffering can no more be limited to Lent than the meaning of His resurrection can be limited to Easter. Nevertheless, in observing specific days and seasons we reflect the wisdom that has always accompanied genuine religion.

In connection with religious observance, a story is told by Rabbi Israel Friedman about a small Jewish town, far off the main roads of an eastern European land. It had all the required municipal institutions, a bath house, a cemetery, a hospital, and court of law, as well as the necessary craftsmen. One trade, however, was lacking: there was no watchmaker.

Over the years many of the clocks became so annoyingly inaccurate that their owners just decided to let them run down. Others, however, maintained that as long as the clocks ran, they should not be abandoned. So,

BY RICHARD JOHN NEUHAUS



day after day, they wound their clocks even though they knew they were not accurate. One day the news spread through the town that a watchmaker had arrived, and everyone rushed to him with clocks. But the only ones he could repair were those that had been kept running—the abandoned clocks had grown too rusty. (From Abraham Heschel, *Man's Quest for God*, Scribner's, New York, 1954.)

Yet the reasons for the widespread observance of Lent are not complete without noting that people just seem to like Lent. The Lenten season has some magnificent drama. We all know the sermon series on "Characters of the Passion." Here are the players: evasive Pilate; boastful Peter; malicious Caiaphas; beloved John. Then there are the unfolding steps leading to Calvary. It is a poor preacher indeed who is not able to create a few moments of suspense about it all, even though we know well enough how it turns out.

Lent also has in common with most popular drama a clearly moral story line. There are the good guys and bad guys, the enemies and allies, the saved and the damned. To be sure, the good-guy disciples fall away momentarily, but that only adds a human touch and we know they will soon be reinstated. Even that facile element is rescued from being simplistic because one of them, Judas, is permanently lost.

Oh, it's good theater, all right. And not really disturbing, because all our rhetoric and prayers make clear beyond doubt that we identify ourselves with the good guys. The worst we are guilty of is the momentary lapse from faithfulness. Even the disciples were not above that, and, after all, no one is perfect.

Another disturbingly appealing aspect of Lent is the encouragement of self-indulgent fantasy about pain. A psychiatrist might well do a study titled, "Lenten Observances: A Case

Study in Masochistic Fantasy." Not only do we seem to enjoy elaborate reflection on what must have been Jesus' excruciating pain, but the focus on blood is notable.

Lent as we observe it is a dangerous season. Dangerous because it encourages a kind of smug self-righteousness. Dangerous because it invites self-indulgently pious fantasy about His suffering, while evading His call for us to lose our lives that we might be saved.

These are the dangers in the aberrations of Lent. It is not surprising, however, that we are attached to our devotional aberrations, for the more honest observance of Lent could be devastating.

Lent can be observed honestly only by people who are vulnerable and who know they are vulnerable. Lent is the shattering condemnation of our style of life, a style designed to shield us from the future and therefore a style of hostility to the future. Lent is not so much the familiar comfort of the old time religion as it is a radical call to new dimensions of discipleship.

"Repent, for the Kingdom of God is at hand!" This imperative is at the center of Jesus' message, it is the *raison d'être* of His own commitment. Our fear of the future is to be abandoned. Every protective shield is to be demolished. Now in radical freedom we walk toward the future in trust, throwing ourselves without reserve on the promise of God's coming rule.

Jesus set aside every counsel to caution and impulse of prudence. His confidence rested alone on God's faithfulness. In disobedience to authority and convention, He walked to Calvary. Not without doubts nor inner anguish; He saw fully the ambiguity of His course. Yet, step upon inexorable step, He moved to the Cross.

His confidence was vindicated. On the third day He was raised from the

dead. It is only this vindication that makes it possible for us to reasonably observe, indeed to celebrate, Lent today.

We are saying that we, too, are prepared to abandon false securities. Like a surgeon's knife, Lent severs us from the fears and reactionary anxieties that plague our society and its institutions. Not the law and order of the present but the possibilities of the future command our loyalty.

Of his slain brother, Senator Edward Kennedy said, "Some men see things as they are and ask Why? He dreamed things that never were and said Why not?"

Why not? Because it is impractical, our society says. Because it might not work. Because it is expensive. Because we have never done it that way. Because you can get killed trying. Jesus knew He could get killed trying. He was not deterred. He was killed. He was not deterred. He was vindicated.

Lent is the dangerous season. Dangerous and deathly in its aberrations to those who seek its meaning in nostalgic remembrance of the past. Dangerous and eternally fulfilling to those who walk with Jesus in restless anticipation of the future. ◀

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### **Richard John Neuhaus**

*is a young Missouri Synod Lutheran clergyman who edits Una Sancta, a quarterly devoted to liturgical reform, Church unity, and social responsibility. He also served as pastor of the Church of St. John the Evangelist, Brooklyn, New York.*

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# CONFIRMATION

## SACRAMENT OR

### 1. *Is our Confirmation preparation adequate?*

In the introduction to the new Seabury book, *Confirmation Crisis*, the Rev. Michael Perry points out:

A few years ago the Church thought it knew exactly what it was doing in preparing young people for Confirmation, in confirming them, and in catering to their needs. Nowadays, however, we are ready to admit to an almost complete bewilderment on this score.

The reason does not lie in neglect of their duty on the part of clergymen. Parish priests and chaplains have never taken Confirmation preparation and aftercare so seriously as in the present generation. Yet the priest who is able to claim any sort of "breakthrough" is very much the exception, and when his method or course of instruction is published, his followers seem unable to repeat his success.

The answer to the problem therefore seems not to lie in looking for new and better Confirmation courses. The roots of the malaise lie deeper. They are a tangled mass of undergrowth where theology, history, liturgiology, educational method, sociology, pastoralia, and group dynamics meet, overlap, interact, and influence one another. Confirmation is a pastoral problem of considerable complexity and it needs to be looked at from a variety of aspects.

A questionnaire sent to diocesan Directors of Education by the Executive Council's Department of Christian

Education in February, 1968, elicited the following information:

- ▶ Only one diocese provides any guidelines for Confirmation instruction.
- ▶ About half of the dioceses recommend printed or audio-visual resources.
- ▶ No diocese provides training events for leaders of Confirmation instruction.

Respondents to the survey also commented on difficulties and satisfactions experienced:

—"There is dissatisfaction, but there is little impulse to share or ask for help."

—"There is really no difficulty in the preparation of candidates, either children or adults, for Confirmation in our diocese. This is a function of the clergy and they take it very seriously."

—"Ninety percent of the clergy hate it and wish there were some other way. But 90 percent of them fear and distrust anything new 'because it might be sociology, not religion'."

—"In the Fall of 1966 we held a series of study sessions in a special Confirmation Commission appointed by the Bishop. After considerable fact-finding aimed at attempting to develop new emphases and training for Confirmation, perhaps changing the age throughout the diocese to

**Recent efforts to evaluate Confirmation preparation lead to disturbing questions about the service itself.**



# W A T I O N

## GRADUATION RITE?

18 and administering the Communion earlier, we discovered the biggest hangup is that Confirmation instruction and presentation of candidates is a large status symbol and point of personal fulfillment for many clergymen. Although many indicated great difficulty with the unrealistic standard of the present system, almost none indicated a willingness to join with the other clergy in establishing new procedures and criteria."

—"Although clergy in our diocese seem to be willing to receive help in many areas, such as training of Church school teachers, they are not interested in any kind of direction or suggestion about the content, method of teaching, or any other information or standards for Confirmation instruction."

—"The plain fact that the Service of Confirmation seldom deals with its meaning on a daily, nitty-gritty level: solemn words, veils, a sermon, punch and cookies later. No sense of celebration, or setting forth supported by a loving community. And our clergy know this—but who can change it?"

—"I have found no difficulty whatsoever in directing our Department of Christian Education, in dealing with the clergy or other leaders in the area of Confirmation instruction. I feel that this has been done conscientiously and that those who are confirmed are adequately prepared."

—"We discovered that there is no uniform definition of what Confirmation is, nor any real theological understanding of why we require it. We discovered that some clergy consider it to be a sacrament—but could not define or identify what is imparted in it.

"Others consider it to be a graduation rite coming at the end of the Confirmation class—which left them in a difficult position as regards explaining why it is a prerequisite to receiving Communion."

## 2. *Are we clear about the meaning of Confirmation?*

Canon J. D. C. Fisher challenges us to reconsider the New Testament evidence:

1. If Confirmation exists in the New Testament, it confers the Holy Spirit. There is no rite known to Scripture for the imparting of further gifts or graces of the Spirit to new converts in the process of their initiation.

2. If we accept that Confirmation exists in the New Testament it does not exist as an independent rite, separate from Baptism. The question resolves itself into this, whether the Holy Spirit was normally given to new converts in a rite of Baptism only, or in a rite of Baptism, hand-laying, and perhaps anointing.

3. Those who regard the laying on of hands in the Book of Acts as extraordinary, and the references to anointing as metaphorical, commit themselves to the view that Baptism by itself confers the Holy Spirit, and with Communion constitutes a complete initiation. Since no room is left for it, Confirmation cannot have existed in the New Testament.

4. If Confirmation exists at all in the New Testament, it exists as part of Baptism, related with the imparting of the Holy Spirit. It is not a rite at which baptismal promises are renewed and never could be while it belonged so closely with Baptism.

*Continued on next page*



# Confirmation: Sacrament or Graduation Rite?

He further calls us to face the dilemma:

The necessity of Confirmation depends on the answer given to the question whether it is an apostolic practice. If the answer is in the affirmative, it cannot be lightly abandoned.

If we say that the Pentecostal gift of the Spirit is conferred by Baptism itself, then we have transferred to Baptism the grace that belongs to Confirmation, and rendered the latter redundant. If, however, we say that the Pentecostal gift of the Spirit is bestowed by Confirmation, then we are faced with an insoluble theological problem—unless we reunite Confirmation with Baptism.

That Confirmation is an integral part of Baptism is a thought which Anglicans today naturally find difficult to assimilate. It is worth reminding ourselves that Tertullian (160-220) could describe what we would call Baptism and Confirmation under the single title, "Of Baptism."

Indeed, the word "Confirmation" did not become a technical term to describe the post-baptismal ceremonies of initiation before the eighth century, by which time they were commonly detached from Baptism.

Hence we have a question to face: if we justify infant Baptism on the ground that infants can receive the grace of Baptism proleptically [or in anticipation of their fitness to do so], why cannot they also receive the grace of Confirmation and Communion proleptically?

Conversely, if we insist that children are not fit subjects for Confirmation or Communion until they are old enough to understand, why are they allowed to be baptized before they can understand? If we require a degree of commitment in those to be confirmed, why do we not require it in those to be baptized? Personal commitment as a matter of history belongs to Baptism rather than Confirmation.

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## 3. *Are there any alternatives to Confirmation as we now practice it?*

The Bishops meeting at Lambeth in 1968, had this to say about Confirmation:

... We commend the following alternatives as possible lines of experiment:

(a) Admission to Holy Communion and confirmation would be separated. When a baptized child is of appropriate age, he or she would be admitted to Holy Communion after an adequate course of instruction. Confirmation would be deferred to an age when a young man or woman shows adult responsibility and wishes to be commissioned and confirmed for his or her task of being a Christian in society.

(b) Infant baptism and confirmation would be administered together, followed by admission to Holy Communion at an early age after appropriate instruction. In due course, the bishop would commission the person for service when he or she is capable of making a responsible commitment.

Experiment along the first of these alternative lines should include careful examination of the bearing of this separation in ecumenical dialogue with (a) those holding to believers' baptism; and (b) the Orthodox Churches.

In both instances, the intimate relationship of baptism and confirmation with admission to Holy Communion is a matter of major importance.

Canon Stephen Verney of Coventry puts forward two tentative suggestions, in the hope of promoting discussion. They are:

That unless there is a Fellowship of the Holy Spirit to be confirmed into, Confirmation makes little sense.

That the right age to take life vows may be thirty (the age of Jesus' Confirmation), when men and women would be "ordained" to various forms of active service.

England's Diocese of Southwark is proposing a new arrangement of four stages by which a person is admitted to Church membership:

(1) A service of thanksgiving, naming, and blessing of a child.

(2) Baptism accompanied by laying-on of hands, normally administered by a parish priest.

(3) Children baptized in infancy and regular in worship could, after suitable instruction, be admitted to Holy Communion by a simple ceremony at any age after seven or eight.

(4) At some point after 17 years of age, and after careful preparation, a person would make an act of commitment and renewal of Baptismal vows, and be commissioned by the bishop with the laying on of hands for the work of ministry and mission in the world.

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**Next month: "A Bishop Proposes"—some specific suggestions from the Rt. Rev. Frederick J. Warnecke.**

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**W**HAT IS THE new Board for Theological Education all about? Throughout the Church this question is being asked. Some already have their own answers! Wrote one gentleman, "This is simply a covert way to raise money to support a lot of radical seminaries!" A trustee of a seminary assumed in conversation that the Board was created to take over the operation of the seminaries. A bishop expressed the hope that the Board would at once close certain seminaries which he gladly named. There is also the cynical view: "It's just another committee! It will meet, talk, write a report, and die."

Well, the members of the Board for Theological Education do not think any of these concepts represents the actual task committed to the Board by the Church at the 1967 General Convention. It is true that quality education, theological or otherwise, requires considerable money but the Board was not formed directly to raise such funds. And the Board could not operate the seminaries of the Church if it wished to do so. It does not wish to do so!

Our Episcopal seminaries are independent institutions, each with its own board of trustees, who have long carried immense burdens for the good of the Church. If the Board for Theological Education should come to feel that there are too many seminaries, it will, I trust, have the courage to say so and give its reasons. But what happens will have to be at the will of the seminaries.

Certainly the Board may not succeed in its assigned task. There is competence represented in the membership of the Board and no hesitancy to seek help and advice beyond the Board itself.

This revolutionary age is vigorously reexamining old values and associated priorities. It is questioning the ideologies upon which our society has been built. The ministry must be able to communicate the Christian revolution inherent in the Good News of Jesus Christ and proclaim its meanings for a revolutionary age.



The times will not permit us simply to tinker with present arrangements hoping to make them more efficient.

Let me put this in terms of the automobile industry. We are not talking about face-lifting and restyling last year's model. We may not even be talking about a new model of an automobile. We may be talking about a different form of transportation. In terms of the metaphor, is the Church in the business of making automobiles or is it in the transportation business? If it is the first, then we tinker. But if

we believe we are in the transportation business, then we take a good hard look at the world as it is.

The Board for Theological Education doesn't think it was created by the Church to tinker. Its formation in January, 1968, grew out of the bold suggestions made in a report to the 1967 General Convention. That report appropriately was entitled "Ministry for Tomorrow." Popularly called "The Pusey Committee Report" for its distinguished chairman, the

*Continued next page*



## It's Time to Stop Tinkering

President of Harvard University, that report called for an end to irresponsibility in the Episcopal Church towards its ministry.

Did you know:

► That we Episcopalians have never had a national Board with responsibility in this important area? That we have never given financial support to our seminaries through our national budgets? (There is a paltry \$85,000 in this year's budget for scholarship aid.)

► That we have done little in enlisting men for the ministry of the Church and less in screening them for potential in effective priestly leadership?

► That we have had no national plans to assist the clergy in their professional training and continuing education after ordination?

► That we have no career ladders, no personnel system, and inadequate salaries?

The truest definition of the new Board for Theological Education may be that it represents the beginning of responsible concern by the Episcopal Church for the ministry.

The Board, then, has a terrifying task. It is to help the Episcopal Church enlist, educate, and continue to strengthen the ministry throughout life.

The Board will attempt to prepare and present to the General Convention and the House of Bishops new canonical policies that both recall our Christian tradition and yet are contemporary in relevance for ministry today. The Board will respect the rightful and basic role of the bishops of the Church in such policies. In the area of enlistment, it would hope to encourage such understanding of the ministry among our youth that when God calls a man to His service he will be enabled to make a good response. The Board will attempt to aid the bishops of the Church in their difficult problems of selection of men for postulancy and candidacy.

The Board is grateful for the contribution made to the Church by its seminaries. It will hope to strengthen them in every effort towards a higher

quality of theological education. Large sums of money will be needed, not for buildings but for more adequate salaries, for fellowship and scholarships, for experimental programs in field education, in ecumenical clustering of seminaries, and in new teaching methods. Millions of dollars will be needed to make up for a century during which this Church has not supported theological education. We are faced by costly deferred maintenance.

The Board is also concerned to work with many other institutions which presently are most usefully serving the Church. Examples of these are the College of Preachers in Washington, D.C., the Urban Training Institute in Chicago, the Institute for Advanced Pastoral Studies in Detroit, and a number of diocesan schools in which there is training for specialized ministries in the Church.

There is undoubtedly a further need in the ongoing life of the priest for a program of continuing education, partly based in seminaries and universities and partly within the dioceses. No profession can assume that a man is adequately equipped for an entire lifetime on the day that he graduates from his professional school. In this area of continuing education, the

Board will work with many groups, both secular and ecclesiastical, and will initiate projects of its own.

All of this relates to the ordained ministry of the Church. There is also a ministry of the laity. The need for an appropriate understanding of the theology of Christianity by the laity of the Episcopal Church is apparent. We must find ways to do this. This, too, is part of the charter given to the Board by the General Convention.

It is obvious that in many of these areas there are other agencies at work, both within and without the Episcopal Church. The Board will not duplicate that which is being done by others. It will gladly cooperate and coordinate with such efforts. It does not desire to be an independent, imperialistic agency illustrating Parkinson's Law, but rather the servant of the Church.

Perhaps that is the best description of the Board for Theological Education. By the grace of God, it hopes to be a servant of the people of God; a servant of the bishops of the Church; a servant of all those who have been called by God to give their lives to Him in His ordained ministry; a servant of schools of theological and pastoral learning. Most of all, pray God, the Board hopes to be a good and faithful servant of Him Who has called us all to His service in His world. ◀

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## The Board for Theological Education

Bishop Frederick J. Warnecke of Bethlehem, chairman

Mr. Hershner Cross, vice-president of General Electric

Professor James A. Martin, Chairman of the Department of Religion, Columbia University

The Rev. Charles Price of Harvard University Memorial Chapel

Dr. Charles V. Willie, head of the Department of Sociology, Syracuse University

They will serve six-year terms.

Serving three-year terms are:

Mr. Amory Houghton, Jr., board chairman of Corning Glass Works

Mrs. Harold C. Kelleran, head of the Department of Christian Education at Virginia Theological Seminary

The Rev. Walter Ong, a Jesuit educator at St. Louis University

The Rev. Almus M. Thorp, Jr., curate, Christ Church, Cincinnati, Ohio

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# LET GOD BE GOD

...

*in your youth*

Society tries to be God. It forges a mold for its young, and coaxes them into it. Here, it says: Wear these clothes; sing these songs; eat these foods; drink these drinks; join these clubs; go these places.

Parents try to be God. Responsibility sits heavily on their shoulders. They wage a tough battle trying to keep their children on the track. They shield them from the troubles and disappointments of their own youth. They lovingly seek to train up a child in the way he should go, but along with their love they serve up their own likes and dislikes. They plan certain steps for each child to take, so he will come out the kind of adult they want him to be. But the harder the grown-up world pushes a

teenager into its own pre-cast form the more he pounds on the wall and cries, "Let me out. Who am I supposed to be?"

Whenever a person allows himself to be squeezed into somebody else's mold, he pays a price. He may gain a kind of short-term security; but he is weakened in the long run. He is shut off from the struggle that produces strength, from hurt that produces love, from growth that produces manliness.

God can break the mold that calls for thoughtless conformity to a human pattern of behaviour. He can shape your youth in the likeness of Jesus Christ—a destiny far beyond your fondest dreams. He fulfills individual people through individual de-

signs. He remolds young minds from within, according to nothing less than the unique Plan of God.

To meet His demands for your youth... to move them towards true maturity... your wisest choice is to let God be the Master Shaper of their break-away years.

Maybe our Youth Division can stand alongside as your teenager discovers God's Special Plan for his growing up. We can send you information on our Saturday youth radio broadcast, monthly magazine, and book club.

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## 3X5's

THE EPISCOPALIAN's 3 x 5's are bits of useful information which may be clipped, put on file cards, and kept in a standard file box. You will find they add up rapidly to a collection of nice-to-know and/or nice-to-have items. Suggestions are welcomed. Send them to: 3 x 5's, THE EPISCOPALIAN, 1930 Chestnut St., Phila., Pa. 19103.

### ASH WEDNESDAY

The inclusion of the four days before the First Sunday in Lent as part of the Lenten season was a sixth-century institution at Rome (prior to the time of Pope Gregory the Great). It came from a desire to make the Lenten fast a period of exactly forty days, inasmuch as the Sundays of the season could not be strictly reckoned as fast days: all Sundays are commemorations of Easter, and as such, are festive observances. The name "Ash Wednesday" comes from the medieval ceremony of the blessing and distribution of ashes associated with this day. In the Gallican churches it was customary for penitents seeking restoration to Communion at Easter to appear at church on the first day of Lent, garbed in sackcloth and prepared to have cast upon their heads ashes of the palms that had been blessed on the preceding Palm Sunday. During the course of the Middle Ages the practice of marking the foreheads of all the faithful with ashes came into general use on this day, as a symbol of the penitential character the Lenten season had come to have for the whole Church.

—MASSEY H. SHEPHERD, JR.

### GRACE

The young minister sitting down to dinner was asked by his equally young wife to say grace. He opened the casserole dish which she had diligently prepared from a new French recipe book and an uncounted number of disguised leftovers from the refrigerator.

"Well, I don't know," he said dubiously, "it seems to me I've blessed all this stuff before."

*Contributed by Dr. Irwin Ross*

### HOT CROSS BUNS

The recipe for hot cross buns has been attributed to a Father Rocliff, an English monk of St. Alban's Abbey, who in 1361 made hot cross buns to give to each poor person who came to the abbey on Good Friday to receive, in accordance with ancient custom, a bowl of soup. The buns were first sold commercially in 1850 by a baker in Soho, London, who claimed to have the original recipe of Father Rocliff. His handbill to advertise the buns read: "*panis parvus dulciarius, impressus cum signo crucis* (Little sweet buns marked with the sign of the cross) . . . Hot from the oven every hour from four o'clock on Thursday until seven on Friday evening." Serving them every Friday during Lent is a recent American custom.

—The Oregon Churchman

### HORN-BOOKS

Half a dozen centuries before the Reformation, monks helped their neighbors by providing them with horn-books. This was a small piece of board, cut in a rectangular shape and with a projection at one end to serve as a handle. A hole was made in this handle so that the board could be hung up. Then a thin sheet of horn was tacked onto the board. On this the monk engraved the Lord's Prayer, the Apostles' Creed and the Angelic Salutation ("Hail Mary, full of Grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.") This could be carried any day to services, and between times hung on the cottage wall. And soon all the family would know its contents by heart.

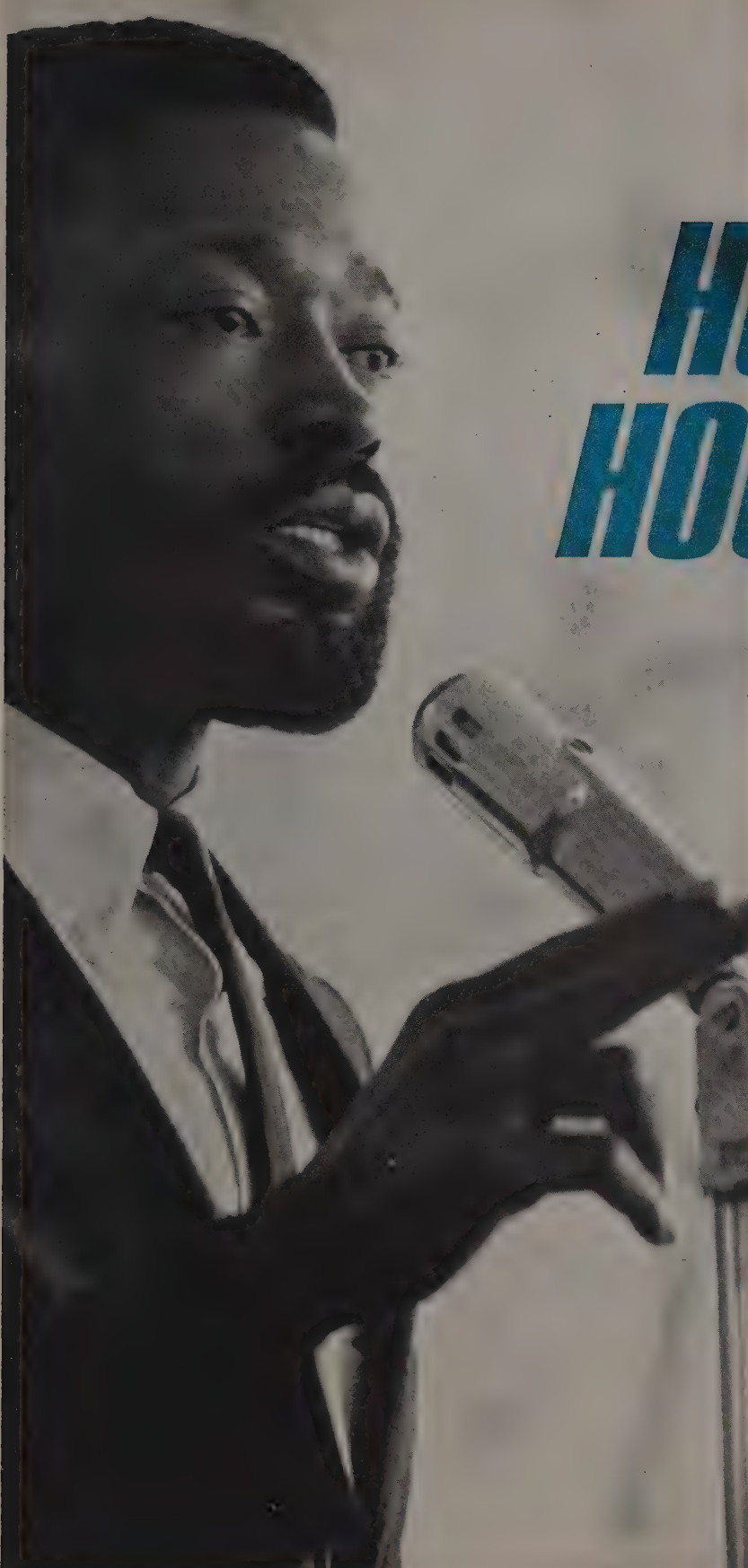
*From Romance of the Prayer Book published by Forward Movement Miniature Books*

### A PRAYER FOR DRIVERS

We thank Thee  
for the ability  
to travel from  
one place to  
another faster  
than our legs  
can carry us.  
And realize our  
responsibility  
to do so without  
injuring a fellow  
human being.

*If you would like to have a free wallet size copy of this driver's prayer, please write to Grace Card, Room 301, Finance Building, Harrisburg, Pa. 17127*





# HOPE IN HOUSTON

**Whites and blacks, each doing their "own thing," are finding answers to the problems of the "Bloody Fifth" Ward in Houston, Texas.**

BY KAY LONGCOPE

When the popular dream of "integrated efforts" by blacks and whites working together fell apart amidst cries of black self-determination and white paternalism, many concerned people—both black and white—stood in the debris and asked, "Where do we go from here?"

Two men in Houston, Texas—one white, one black—are working at an answer to that question, one which is being increasingly asked across the country. The new system has the blacks calling the shots and the whites plugging in where they can. In Houston the Rev. Earl Allen, a bearded, black United Methodist minister, heads an independent, all-black organization known as HOPE Development, Inc. Mr. Joe Taylor, a Unitarian layman and construction engineer, is the mover behind Friends of HOPE, a white group that provides visible

*Continued next page*

*HOPE'S founder, the Rev. Earl Allen, 34, addresses an Episcopal clergy group.*



moral and financial support.

At a Fall meeting of the Houston Episcopal Clergy Association, Mr. Allen explained how and why HOPE began.

In government poverty programs, he said, "We saw resources being misused. We saw the persons for whom resources were meant deprived of those resources. We saw a lot of duplication and internal complications victimizing the persons to whom the poverty program was addressed." Earl Allen should know. For those reasons, he gave up a \$15,000-a-year job in the city's official anti-poverty agency to begin HOPE.

"Anything short of a frontal attack on basic poverty conditions is no good. We have to establish the validity and credibility of power for the black man. There can be no advance on the part of the black community unless we move toward implementation of the black power concept."

Mr. Allen paused momentarily, then added; "We don't want your old clothes. We want a chance to buy our own."

In August, 1967, five employees of the Harris County Community Action Association, Houston's official anti-poverty agency, left their jobs with Mr. Allen to wage this "frontal at-

tack." For four months the founders worked without pay to have an organization free from political reins and "confusion." They now make half the salaries they did before.

"We've not blossomed into the monstrous program some people think we should," Mr. Allen explained to the Episcopal priests. "We have nurtured relationships instead, realizing that most poverty programs fail because they don't take the time necessary to deal with people as people . . . it takes time to establish dignity and pride in people who have never had any."

HOPE has managed to do this through spontaneous assistance to black people in trouble, job training, welfare counseling, employment opportunities, an investment and loan corporation, and recreational and educational programs for youth. HOPE daily serves people with problems in Houston's "Bloody Fifth" Ward where the HOPE office is located.

For Joe Taylor, however, the problems are different, though related. His part of the bargain is getting, and keeping, white people involved. A big man, Mr. Taylor takes up half the table-top we are sharing for coffee to drive home a point.

"We all have the unique choice of

turning on our TV sets, getting involved to whatever extent we want, and then cutting off the sets—and ourselves," he said. "In many ways trying to get people involved in community matters works the same way. They turn on fast, tune in for as long as it suits them, then turn right back off, as if nothing had ever happened."

Sinking back into the booth, he adds: "I'm as bad as the rest—a great talker and a little doer. I have good intentions but it's hard to get out and do these things."

That observation may be true for the white majority, but Mr. Allen would question Joe Taylor's assessment of himself. Mr. Taylor and the Rev. Hunter M. Morris, an Episcopal priest and director of Protestant Charities, and 250 other button-wearing Friends of HOPE have gone through some rather trying and crucial times with the black community HOPE represents.

The organization's very existence has been a day-to-day struggle for survival in a city described by Mr. Morris as "a prideful, conservative community, where liberals consistently get beaten over the head."

Friends of HOPE meet in area groups of ten to twenty-five persons each. Their methods are as varied as the persons involved. Most are members of Protestant and Roman Catholic churches. Some direct their energies toward helping with the semi-weekly mailing of the organization's newspaper; some go to bat for the blacks if things get "up-tight" with the city administration; others may simply donate equipment, skills, and services to HOPE projects.

"We seek to transmit to the white community a more positive and creative image of HOPE and the black community," Mr. Morris explains. "We don't initiate anything. The blacks set the policy and tell us what to do." The youthful priest is a former member of the five-man ministerial staff of the Church of St. John the Divine—largest church in the Diocese of Texas.

In the beginning months, HOPE operated on the barest of budgets in the barest of places—a former law-office above a shabby grocery store in a seedy district of the Fifth Ward,



*Eviction and illegal repossession of furniture, even when payments are made, is a typical happening in U.S. ghettos; Houston's "Bloody Fifth" is no exception. HOPE often goes to court to help stop such practices.*





*Mr. Carl Fasbinder, a Lutheran layman, teaches a computer course to high school graduates in one of HOPE'S classes.*

where Mr. Allen was born. A community-wide \$10,000 fund-raising campaign ended in disaster when city officials accused the organization of strong-arming.

Publicity generated by that fiasco was called to the attention of Senator John McClellan's Senate Permanent Subcommittee on Investigations and he subpoenaed HOPE records, ostensibly as part of the sub-committee's investigation into Texas Southern University racial disorders in May, three months before HOPE was formed.

Three Subcommittee members later apologized for allowing themselves to be so misled, but the damage to HOPE's image was done.

The organization was kept alive by a national interfaith coalition, the Interreligious Foundation for Community Organization (IFCO), which

made a \$90,000 grant to it. Of that amount, a sum of \$27,000 was contributed to HOPE by the Episcopal Executive Council, one of IFCO's ten founding members. Again in December 1968, IFCO asked the Episcopal General Convention Special Program (GCSP) to give additional support. GCSP approved HOPE's work and granted \$40,000 through IFCO. IFCO committed an additional \$5,000 and is seeking further support from other denominations.

"Whites can participate but not dominate in what we're trying to do," Mr. Allen explains.

"If whites are afraid to identify with us publicly we don't want their identification privately," he said. "What we want are conspicuous friends to stand with us in times of crisis."

With that kind of strong-minded stance taken by HOPE, community support admittedly is sparse. But Friends of HOPE are active.

Carl E. Fasbinder, a Lutheran layman and head of the Philco-Ford Company's computer division, teaches an on-going twelve-week computer course to black high school graduates. A related course in key-punching is taught by another Philco-Ford employee, Miss Judy Alexander, a 21-year-old Mississippian.

"Until a year ago, I thought I was very conservative," says Mr. Fasbinder, who said he voted for Barry Goldwater in the 1964 presidential elections. "Then I started implementing my beliefs and I was thought to be radical." But the main thing now, the bespectacled young executive says, is to fill the needs of the city and the



## Convention Special Program: WHAT BESIDES MONEY?

"A style of responsiveness and concern" was the way the General Convention Special Program (GCSP) staff members described their mission in December, 1967, soon after the General Convention passed its three-year special program to deal with urban problems and channel money to the powerless poor.

A year later Special Program has processed some 120 grants, totaling \$1,670,557.

The money is the "response" part, and of course, vital. But the "concern" takes more time, planning, and effort. After a year GCSP has developed new insights and has been drawn into new emphases, while expanding the old.

Approximately 100 requests for money come into GCSP at the Episcopal Church Center in New York each month. Ninety percent do not fall within GCSP's funding categories. Some are immediately returned and about 80 percent are referred to other agencies.

GCSP staff members average fifteen consultations a month with groups who request information on how to draw up a proposal, or how to make their organization more effective. They also consult with groups already funded.

Staff members Muriel Tillinghast, Herb Callendar, John Stevens, and others recruited from outside the staff do evaluations on each project that makes it through the preliminary screening. Often, as in the case of four recent grants, consultations result in more realistic budgets.

Sometimes after an evaluation, groups are granted minimal funds to improve an aspect of their program before it is considered for a full grant.

"We have the responsibility not just to fund groups and then let them flounder," says Grant Evaluator Herb Callendar.

Field consultations, however, are expensive in time and money. So under a new plan, funded black organizations recently held a conference for the Northeast and Mid-Atlantic Region. Meeting in Philadelphia, the group had representatives from Massachusetts, Pennsylvania, New York, Washington, D. C., Maryland, and New Jersey.

In addition to being less expensive, the regional idea has distinct advantages to participants. Mr. James Williams, head of the Philadelphia Tutorial Project and one of the conference participants, said, "Lots of times people in different groups are asking the same questions we're asking. And sometimes some of us have the answers." As a result of a contact he made at the conference, he is going to help a Maryland group solve some of the problems his organization overcame several months ago.

The need for skills and training often comes up during a consultation. For example, Training Consultant John Davis has set up a training model for the Hyde Park Improvement Association, Augusta, Georgia, funded in December by vote of Executive Council (*see January issue*).

While the funding/consultation/training goes on, Mr. Barry Menuetz and Mr. John Steidl also work on models for future programs. One such effort is a series of conferences on white racism.

Several recent grants also reflect this emphasis: \$15,000 to "Night Call," a national radio program featuring black/white dialogue; and \$30,000 to the Drum and Spear Book Store in Washington, D. C., which has a literature project to supply white public schools with books on Africa and black people. Special Program Director Leon Modeste makes almost weekly trips speaking to largely white church groups about the work of his section. ◀

### HOPE in Houston

black community—"training for jobs we know exist here today."

Mrs. Edward J. Glaser, young mother of seven, feels that the main job of Friends of HOPE is "to communicate what HOPE is all about to our fellow whites. And the best way to do that is to be involved with HOPE so we know what we're talking about."

The wife of a carpenter, Mrs. Glaser frequently makes the long trip across town to the agency's headquarters to give office assistance or attend youth development committee meetings. She also is an enthusiastic interpreter of HOPE to other mem-

bers of the Catholic Interracial Council, which has given consistent public support to the controversial organization.

Mrs. Thelma Meltzer, a 47-year-old housewife and member of the Houston Council on Human Rights, last Spring appeared before the City Council to plead HOPE's cause during city officials' efforts to discredit Mr. Allen and his organization.

And Joe Taylor, discouraged though he occasionally may be about getting people involved, put his construction engineering skills to work at HOPE headquarters. He also concentrates on the broader, more practical problem of "keeping HOPE alive," through soliciting funds and distributing an occasional newsletter aimed at

interpreting the black organization to the community-at-large.

Partially through the efforts of people like these and partially through Earl Allen's own uncompromising efforts, local church bodies also have responded.

The United Methodist Church's Southwestern Area and the Bishop of the Roman Catholic Diocese of Galveston-Houston have given financial and material support.

Despite this assistance, HOPE must rely on outside financing. "There's not a chance in the world for complete local financing," Mr. Morris says, but adds, "HOPE is the only real mass-based organization in Houston and the most creative vehicle for change. As IFCO goes, so goes HOPE." ◀



# How Does God's Love Live In You?

IN THE JANUARY issue of THE EPISCOPALIAN I just finished reading the *Switchboard* response to Lewis Keizer's article, "Ministers: The New Breed" (Nov. issue). The letters indicate that Mr. Keizer's message is desperately needed today. They also indicate a great deal of fear among the establishment of the Church.

Mr. Keizer's article is by no means the concept of the total ministry, and is not the presentation of the whole Gospel. I read it with the feeling that he is an angry man expressing his views and those of other young angry men in and outside the Church today.

The letters seemed to stress the new breed's lack of concern for the pastoral aspects of the ministry, but they indicated no pastoral concern for the discordance in the Church as expressed by Mr. Keizer. I am a vicar in two small missions in the Northeast Georgia area. Some of the congregation and I gathered one evening and discussed Mr. Keizer's article. The people's response to it was not one of acceptance and was not favorable. Upon talking together, however, we began to understand that the

Church in many ways is not speaking to people where they live today. The Church in many areas, especially among the young and among the old, is continuing to speak in platitudes and clichés and is not helping them to deal with the inner struggles which are caused by social injustices.

Mr. Keizer and other ministers of the new breed, I feel, can be best looked at as young prophets, stating the sickness and irrelevancy running throughout the Church. We do not all need to be such prophets, but we all do need to be able to listen to such people with an open mind and an open heart to see if they are speaking to anything the Gospel has to say.

The Gospel, in my understanding, is one of love, freedom, and concern for our fellow man. And the Gospel is that which gives man an inner peace, telling him he is not alone and enabling him constantly to face and try to change the injustices man does to man. Some of those responding to Mr. Keizer do not show the pastoral concern which they criticize him for not having. They indicate instead that there is a great deal of fear and insecurity among people (including some seminarians).

The Gospel of our Lord and Savior Jesus Christ is one of freedom to live within the situation in which we find ourselves. We claim to be a Christian people and we claim to be a Christian or God-fearing nation. If we are, and if we are hearing the Gospel, it is hard to conceive that we will sit by and let wars and racial discrimination and poverty and lack of concern in educational systems go without being questioned, confronted, and challenged. In our Trial Liturgy, one of the offertory sentences reads, "If anyone has the goods of this world and sees his brother in need and closes his heart against him, how does God's love abide in him?" Mr. Keizer is asking the same question.

I think it is true that if the whole Church took the approach of Mr. Keizer, there would be a great danger of going into moralism. But without the Keizers we have the danger of apathy. And which is worse? We need to take our moral obligations as human beings and integrate them into the life that we hear in the Gospel,

that of taking care of our brothers and helping our brothers become free individuals.

Mr. Keizer was criticized for saying that the young man today has authority problems. I believe one thing we have to be thankful for is that some of our young people (and I include myself as a young person) who do have such problems with authority recognize them and recognize the rebellion within ourselves. Without this recognition, we cannot have freedom of choice to enter into the life of the Church. If we do not have this recognition we will be at the mercy of the "hero" we see in somebody else; i.e., we will imitate another rather than being ourselves.

The tradition of the Anglican Church has a great deal to say, but it only has a great deal to say to me in the light that I was able, through the seminary, to rebel and to attempt to put the Gospel in different language in order to integrate it into my life. What is needed today among our clergy is the ability to help people to quit using platitudes for the sake of platitudes and to quit accepting the traditional Christian language, as imposed by the authority of mother, father, or priest, and to help people look and see whether the traditional has any meaning.

The parish priest who sees his ministry as primarily pastoral in emphasis accepts the responsibility of listening to Mr. Keizer and other people like him who are angry or disillusioned with the Church, and helping them understand the reality in which we live. The parish priest has this same responsibility to his congregation. We have a Gospel of love but it is hard to conceive of racial discrimination and the war in Vietnam as manifestations of love.

Thank you for presenting Mr. Keizer's article and thank you for printing the letters in response to his article. The responses indicate that through the medium of THE EPISCOPALIAN, with the help of the local parish priest in discussing such articles with his people, real growth can take place.

—Ben L. Somerville II  
Vicar, Grace Church  
Clarksville, Georgia





# WORLDSCENE

## Executive Council: Reports from the Field

Executive Council members may well remember this November as the beginning of their winter of discontent. All but five of the 39 elected members visited 82 of the 89 United States dioceses, and received "sensitivity training" in the field, listening, explaining, and "being there." Council members expressed unanimous approval of member visits to jurisdictions, a directive of the Seattle General Convention.

Though not all the questions raised during the visits were negative, one member voiced a seemingly prevalent reaction: "It was kind of like hanging—after the first drop you really don't feel the pain."

Spurred by the input of the visits, most discussion at the December 11-13, 1968, quarterly meeting centered around where and how to go from there.

At the opening session, Presiding Bishop John E. Hines said the Council could now mount a "longer-range strategy aimed at repairing fences, extending communication, seeking reconciliation . . . and reasserting the cutting edge of Christian mission in old and new places—even when such commitment results in disturbances and/or misunderstanding."

Comparing the favorable response to the special appeal for relief in Biafra—more than \$178,000 so far through the Presiding Bishop's Fund for World Relief—with some of the criticisms voiced about the Church's urban crisis program, Bishop Hines said, "It may mean that a need which costs us nothing more than money at home (for Biafra) fares much better with us than a need which threatens not our money, but our traditional assumptions . . . or our omnipresent, if skillfully camou-

flaged, sense of superiority, which is our defense against an alien and little-loved world."

He said that mistakes probably had been made in handling and interpreting the General Convention Special Program, but that its basic assumptions "compelled this Church to engage itself with the mandates of the Gospel as few other things have done in the short history of the Church. We should not permit our pride to blind us to our faults and failures. Neither can we permit our fears to deter us from our required commitment."

Though some members noted that they primarily visited professional Church people—bishops, diocesan council, and convention representatives—the visits were, as one member said, "The first public opinion poll we've taken."

Most of the initial discussion centered on personal reactions. "One woman came up to me and said 'I've always felt that I knew God in heaven better than I could ever know the Presiding Bishop or anybody from the national Church,'" Mr. John Tillson, Boston, Mass., reported.

Eighteen subjects were listed as those most discussed, and Council members agreed that not all of the discussion was negative. The General Convention Special Program headed the list, with confidence in the national Church second. Overseas mission, structure, the Chicago boycott resolution passed at the September Council meeting (*see November, 1968 issue*), women, and the United Thank Offering came next in that order of frequency. Ecumenical relations was thirteenth; college work, communications, evangelism, stewardship, and capital funds drives were also included.

The recognition of the many fac-

tions and divisions in the Church took up most of the discussion time.

Mr. Prime Osborn, Jacksonville, Florida, said he was aware that "some people believe the Church should be activist and others think it should confirm the man and then let the man act."

"I suspect there will always be divisions between Christian people," Bishop Gerald Francis Burrill of Chicago said.

On the question of where to go from there, Dean Lloyd Gressle, Wilmington, Del., said he thought the Council was "laboring under an illusion if we believe that the goals of the General Church Program are read or understood by the Church. People don't even know we have these goals," he said, and suggested that they be priority items in the next visits. He also said Council members should assume greater "accountability" for their decisions.

The Rev. Edward Tate, Atlanta, Ga., said he found people confused as to the real mission of the Church. "When people are confused, stewardship is blocked, when people are confused, communication is blocked," he said.

Three recommendations came out of the discussion: letters from the Presiding Bishop to all the bishops in whose dioceses visits were held; personal letters from Council members to answer questions; and additional visits next Spring.

The Executive and Finance Committee will report back to the February Council meeting with recommendations for the next visits, which may not be held in the Spring because of time limitations. Training sessions will precede the next group of visits, at the request of Council members.

Though the visitation discussions took most of one day of the three-



lay session, the Council also:

- **Soundly debated** and passed three resolutions on businesses and banks investing in South Africa (*see separate story*).
- **Voted down** requests from the Dioceses of Quincy and Springfield to reconsider the Chicago resolutions.
- **Approved** a special order of business on the February Council agenda for a discussion of the Church's mission to American Indians. The Council also resolved to include in the 1969 General Church Program budget priority placement for: a 1969 conference of American Indian and Eskimo clergy and laity; establishment of a National Advisory Committee of American Indian Churchmen; and an adequate program for an indigenous ordained and lay ministry among American Indians and Eskimos. The action came as a result of a written request from American Indian clergymen supported by new Council member Vine Deloria, Jr., Denver, Colo.
- **Voted** an additional \$1 million for funding investments in ghetto enterprises. In May, 1968, the Council allocated \$1 million from trust funds for this purpose; \$970,000 of that amount has been used to assist minority groups by offering low-interest loans to ghetto businesses through intermediary funding agencies.
- **Passed** 24 regular General Convention Special Program grants and received word of 17 emergency ones, 15 of which were approved since last Council meeting by the Presiding Bishop. (*see separate story*).
- **Heard** Treasurer Lindley Franklin report that payments on pledges are running 2 percent behind last year on the collection of quotas from dioceses. Final payments for 1968 are due in January.
- **Elected** the Rev. Rustin Kimsey, vicar of St. Stephen's Church, Baker, Ore., to succeed the Very Rev. William B. Spofford, Jr., who was recently elected Missionary Bishop of Eastern Oregon.
- **Welcomed** Bishop Russell T. Rauscher of Nebraska, who attended his first Council meeting as a representative of Province VI; and Mr. John McLoughlin, a Harvard student, who joins two other youth representatives as invited guests of Council, with voice but not vote.
- **Heard** some of the plans for Spe-

cial Convention II, scheduled for August 31-September 5, 1969, at Notre Dame University, South Bend, Ind.

- **Approved** a \$100,000 withdrawal from undesignated legacies to cover principal payments on the mortgage of the Episcopal Church Center. Due pledges now total over \$518,000, but "75 to 80 percent are collectible," Mr. Franklin reported.

- **Approved** four new Mutual Responsibility and Interdependence Companion Diocese relationships between Wyoming and the Dominican Republic; Oregon and Hokkaido of the Nippon Seikokai; Olympia and Osake of the Nippon Seikokai; and Northern Indiana and Costa Rica. Three MRI extensions were approved: Southwestern Virginia and Ecuador; Western North Carolina and Nassau and the Bahamas; and Western Michigan and Kimberley and Kuruman, South Africa.

## The Council, Banks, And South Africa

How can a church effectively protest the policies of a foreign government which suppresses the majority of its people? How sound is it theologically to censor a U.S. bank or business which may be taking constructive actions in some areas but has "a little mud on its fingers" in the other areas?

These questions were thoroughly debated and partially answered by Executive Council at its December meeting as members passed three resolutions on the Church's financial relationship with the South African government's policy of apartheid. Council acted after a study committee, created in May, 1968, reported.

**The first resolution**, which established criteria by which business and banks in southern African nations could be judged, passed easily. It contained actions banks and businesses might be taking to promote the welfare of South Africans in improved education, labor-management relations, family life, wages, pensions, and social security.

**A second resolution** aimed at U.S. banks extending credit to the South African government triggered the most debate. The resolution that eventually passed directed the Council's Executive and Finance

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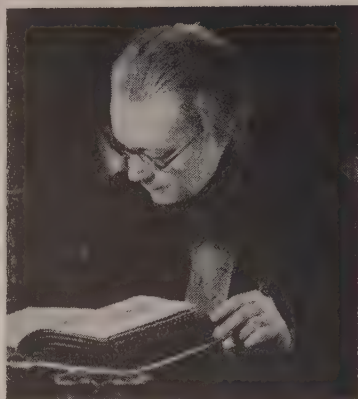
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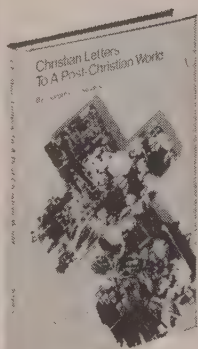
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Committees to consult with the banks in which the church has deposits and investments. Unless the banks' involvement in the activities listed in the first resolution is "positive," the Treasurer was instructed to "terminate the Council's involvement with such banks within a reasonable time."

A third resolution requested Executive Council's Committee on Trust Funds to examine its investments and take similar actions as soon as possible. Dioceses and parishes were also asked to follow suit.

Opposition centered primarily around the question of a "symbolic, but impractical" resolution and on how moral it is to effect an "economic boycott" of banks that might be doing "positive" work in South Africa.

**Mr. John McLoughlin**, Council youth representative, said that Harvard University, where he is a student, had turned down a similar action of economic boycott because "a university is composed of many opinions and therefore should not make moral decisions." He said he hoped the Council "would not make a similar decision."

**Bishop Robert L. DeWitt** of Pennsylvania, said the "time in which we live is not one of consensus." Though he said there was the possibility the Council might appear "naive, but well-intentioned," he said "counting noses is important." In supporting the boycott resolution, he cited the Biblical precedent of "the cleansing of the Temple—a moral act by a person without much formal education."

**Mrs. Edith Bornn**, Virgin Islands, who presented the Committee's report, expressed impatience: "Every time the church comes up against a moral decision, it finds some reason not to make it."

Many members voiced dissension and two, **Mr. Charles M. Crump**, Memphis, Tenn., and **Mr. Prime F. Osborn**, Jacksonville, Fla., voted negatively on the economic boycott though they voted for the "positive" first resolution.

The two dissenters said they condemned the policy of apartheid but questioned the theological grounds of any economic boycott.

In May when the study committee was set up, Council member **Mr. Charles F. Bound** of New York City cautioned against "shooting down people who might sometime be our agents to help solve problems."

He further emphasized this view at the December meeting, saying that closing accounts was "symbolic" and that the banks should be given more time to mend their policies and work on positive programs.

Though he is vice-president of **Morgan Guaranty Trust Company**, one of the banks in question, he said he "tried to approach this objectively."

**Dr. Lindley Franklin**, Treasurer and a member of the **South Africa Study Committee**, said the boycott resolution was impractical because **Chase Manhattan** of New York, another of the banks, was the payroll bank for the **Episcopal Church Center** employees. "If this bank account were closed, the morale of the staff would go down," he said.

The Study Committee reported that it had consulted with the banks which are extending credits to South Africa and had received statements of the banks' intentions to continue their investing in South Africa.

### Joining Together To Heal the Sick

The National Council of Churches' Division of Overseas Ministries this Fall accepted the **Roman Catholic Medical Mission Sisters** as an affiliated agency. The **Medical Mission Sisters**, first Roman religious order to request such affiliation, serve in 14 countries in Asia, Africa, and Latin America, include doctors, nurses, technicians, pharmacists, and administrators.

The action follows more than a year of informal cooperation between the order and the **NCC Christian Medical Council**. In **Malawi**, East Africa, several health clinics have been staffed jointly by the order and the council, and together they created the **Christian Hospital Association** as a coordinating agency for all Christian hospitals in Malawi.

Similar activities are afoot in **Ghana** and **India** with **Malawi** efforts serving as a pilot project. Affiliation makes more such endeavors possible.



# Urban Crisis Report: Will IFCO Make It?

Since September, 1968, Episcopalians have been asking whether the Interreligious Foundation for Community Organization (IFCO) will be able to get enough denominations interested in contributing funds for the urban crisis agency to survive. At IFCO's December meeting, Mr. Leon Modeste, director of the General Convention Special Program (GCSP) pushed for a prognosis.

It now appears that if IFCO is to meet funding and administrative commitments made during this fiscal year, it must raise about \$183,000 before July 1, 1969, according to IFCO Treasurer Nathan T. Garrett. When Episcopalians became involved in IFCO in 1967, other denominations offered assurances that support would be immediately forthcoming. Those concerned with the agency expected unofficially that IFCO would have at least \$3 million for the first year. This did not happen.

Funds for IFCO are generally classified as 1) designated for specific projects; or 2) undesignated for IFCO to grant. Designated funds, Mr. Garrett said, total \$572,000; undesignated funds amount to \$586,000.

Though all denominational agencies who belong to the 21-member organization still voice support for IFCO's concept of funding community efforts on a national, interdenominational level, few have made large undesignated grants of money to support IFCO efforts. Many, however, have adopted a policy of funding their own projects through IFCO, and using IFCO criteria in their own granting procedures. Several IFCO members pointed this out, saying this was a step in the right direction.

IFCO has made funding commitments for September, 1967, through June, 1969, totalling \$1,118,000. During the agency's fifteen months of operation it has received 213 requests for funding of community organizations and related projects across the country. The requests total \$24 million.

That amount verifies the need as stated by the Rev. Quentin Primo of Wilmington, Del., a member of the Episcopal Church's GCSP

Screening and Review Committee. Father Primo said in a December discussion of IFCO, "We have to remember that IFCO is supposed to survive GCSP. Our \$9 million is not going to solve the problems."

In September IFCO lost \$500,000 of Episcopal money because the organization failed to match the sum on a three-to-one basis, one of the conditions for the allocation. At that time the Executive Council—largest contributor of undesignated funds for IFCO—stressed its continued support of IFCO's aims.

In February, 1969, the Council will discuss future funding for IFCO. Whether other national denominations are as firmly committed to community organization funding through IFCO as they were a year ago when the Episcopal Church granted \$200,000, will be a big factor in determining the amount of any future support, Mr. Modeste said at the IFCO meeting.

The treasurer's report and Mr. Modeste's urging brought a response from denominational agency representatives sitting on IFCO's board.

► The Rev. Ray Shroeder, of the American Baptist Home Mission Societies, the second largest contributor of undesignated funds, said his organization's \$200,000 grant was proof that "We are totally committed to community organization through IFCO."

► Representatives of the United Presbyterian Board of National Missions announced a \$180,000 allocation to IFCO at the meeting. Of this amount \$50,000 is undesignated. The rest is going for administration, Board commitments channelled through IFCO, and training of community organizers.

► The Rev. Joseph Merchant of the United Church Board of Homeland Ministries announced a \$15,000 undesignated grant to IFCO.

► The Rev. Neal Fisher of the United Methodist Board of Missions said his denomination is engaged in raising a \$20 million Fund for Reconciliation and suggested that some of that might come to IFCO.

At the early December meeting of the GCSP Screening and Review Committee, the Rev. Lucius Walker,



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## WORLDSCENE

IFCO executive director, said that money was slow in coming because each denomination "has a different style of operation and unprecedented problems of structure. We have assurances, however, that we can cover our commitments." He predicted that by 1970 IFCO would double its income.

### Council Passes GCSP Grants

Executive Council, without much discussion, passed a package of General Convention Special Program (GCSP) grants totaling approximately a half million dollars. In addition, they received word of 15 emergency grants made since the last Council meeting.

Over \$1½ million of the \$3 million available to GCSP this year has now been allocated. (For additional grant information, see page 27 of this issue and the Dec., 1968, issue.)

► Canon St. Julian Simpkins, Rochester, N.Y., a member of the GCSP Screening and Review Committee, presented the package of grants to Council members and answered questions. A grant of \$7,000 which went to American Documentary Films, Inc., 333 W. 86th St., New York, N.Y., will be used to distribute the film, "Huey," a documentary on the case of Huey Newton and the Black Panther Party in Oakland, Calif. Mrs. Cyrus Higley, a Council member and member of the Screening and Review Committee, called the film a "disturbing" one, but gave her support for the grant. Canon Simpkins said he had never seen "a more accurate account of what we face in the black community today."

Canon Simpkins said, "You have to be black and come face-to-face with it before you understand it."

The film, which has been requested by many groups in and outside the U.S., is available to church groups at the above address.

► The Council itself passed two emergency grants for "coal cooperatives" in the Kentucky communities of Hickman and Clinton. With the onset of cold weather, poor whites

Continued on page 38

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## WORLDSCENE

Continued from page 36

and blacks in these rural towns face high coal prices.

Coal now costs the average family of four between \$54 and \$160 a winter because they must buy it in small quantities at high prices. The grants—given in the form of half loan/half grant—will enable two community-owned companies to buy trucks to get a better quality coal at lower prices directly from the mines. The trucks will mean the difference between \$40 a ton now being paid and \$8 when it is bought in quantity.

The two grants, including the loans, total \$3,850.

### Scottish Bishop New Anglican Executive

The Rt. Rev. John Howe, Bishop of St. Andrew's, Dunkeld and Dunblane, Scotland, will assume his new role as Executive Officer of the Anglican Communion this coming May.



Bishop Howe will be the third person to hold this office, which was first proposed by the Lambeth Conference of 1958. The Rt. Rev. Stephen F. Bayne, Jr., served from 1959 until 1964 when the Rt. Rev. Ralph Dean, Bishop of Cariboo, Canada, assumed the position.

Before his consecration in 1955, Bishop Howe was chaplain of Adisadel College, Ghana, and then vice-principal of Edinburgh Theological College. He has taken a prominent part in conversations between the Anglican and Presbyterian Churches; is a former vice-president of the Scottish Churches' Council; and has been a member of a British Council of Churches' team which worked closely with the Roman Catholic Church.

As Executive Officer of the Anglican Communion, Bishop Howe will be responsible to the Lambeth



Consultative Body, of which the Archbishop of Canterbury is president. Much of his work will involve implementation of resolutions passed at last Summer's Lambeth Conference, along with extensive travel throughout the Anglican Communion.

The new Executive Officer wrote the preparatory paper for the 1968 Lambeth Conference committee which discussed the role of the diaconate, and served as secretary of the committee which considered "The Debate about God."

## Overseas Mission: Area Desks Assigned

The Rt. Rev. J. Brooke Mosley, Executive Council's Deputy for Overseas Relations, has announced the establishment of "area desks" as a feature in the organization of his office.

The area desk system will provide for closer ties between the Episcopal Church and its own expanding work abroad, as well as relationships with other denominations.

Bishop Mosely has assigned four staff specialists to key roles under the new setup. They are: The Rev. Samuel Van Culin, secretary for Africa; the Rev. William C. Heffner, secretary for East Asia; the Rev. Robert S. Seiler, secretary for South Asia; and the Rev. J. Seymour Flinn, secretary for Exchange Visitors. The assignment of secretaries for Latin America and Interpretation will complete this phase of restructure in overseas mission.

Bishop Mosley, former Bishop of Delaware, succeeded Bishop Stephen F. Bayne, Jr. as Deputy for Overseas Relations September 1, 1968 (See THE EPISCOPALIAN, May, 1968, issue). Bishop Bayne is now Deputy for Program in the Executive Council. Others on the overseas staff include Mr. Paul A. Tate, associate deputy to Bishop Mosley; and Miss Mildred Weatherbee, administrative assistant.

## Church Property: Who Owns It?

The U.S. Supreme Court is considering the question of who rightfully owns local church property

# Announcing...

## A Quiet Revolution... in leprosy work!

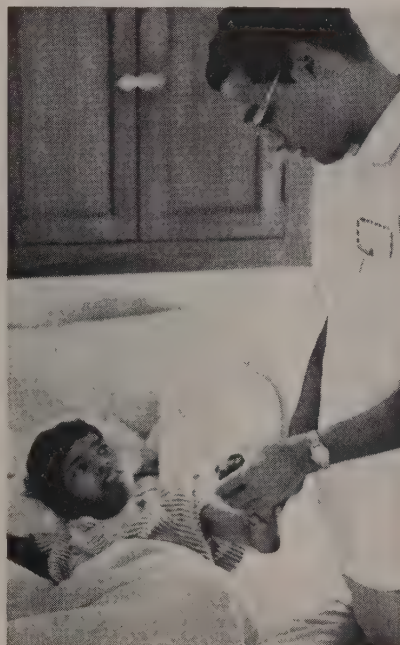
We are trying to put the leprosy "colony" out of business! We believe leprosy patients should be treated like any other patient with a serious disease—not "put away" or isolated from human love.

And we believe that the best way to do this is by training medical personnel, equipping them with the latest scientific tools, and sending them on a "mission"—a crusade—to revolutionize the treatment of leprosy patients.

Won't you help? Here are a few examples of our program for this year:

### TRAINING GRANTS

Dr. and Mrs. Pandi, from India, both M.D.'s. We are sending Dr. Pandi to



Dr. Silas Singh, a national of India, checks a young leprosy patient. Dr. Singh studied reconstructive surgery at ALM-supported Wm. Jay Schieffelin Training Center, Karigiri, India, and now is Medical Director of the Almora Leprosy Hospital in Almora, India.

Here he started their excellent and widely known program for leprosy operations. Besides patients who come to Almora for treatment, doctors and surgeons also come in order to learn new techniques.

Dr. Singh makes further use of his training by traveling to other hospitals and helping set up programs for this special surgery. Because he had the opportunity to learn about reconstructive surgery at an ALM-supported Training Center, leprosy sufferers throughout northern India are now benefiting from his knowledge.

And Dr. Singh is only one example of how the ALM Training Program helps leprosy work overseas.

Johns Hopkins University for special study in Epidemiology. He will be the first epidemiologist at ALM's Wm. Jay Schieffelin Leprosy Research Institute, in South India. Cost: \$4,500.

Dr. Paul Getty, Ganta, Liberia, now undergoing training in reconstructive surgery under American Leprosy Missions sponsorship at Karigiri, South India. Cost \$2,500.

Mr. Etwaroo, from Guyana, a cobbler, to study at the United States Public Health Service Hospital in Carville, La., so he can help others in making special footwear, without which treatment and prevention of crippling ulcers of the feet would be impossible. Cost: \$500.

These are only a few life and blood illustrations. Altogether we are responsible for the support of 17 U.S. overseas personnel, plus several hundred national workers.

Your gifts will help finance this quiet revolution. \$25 is the average cost for reconstructive surgery of a hand. \$200 will buy a wax bath for physical therapy. \$1,000 will provide a scholarship for a medical doctor to study leprosy. \$5,000 will support a doctor overseas for one year.

By the way, leprosy can't be transmitted via our receipts so why not send your check in today?

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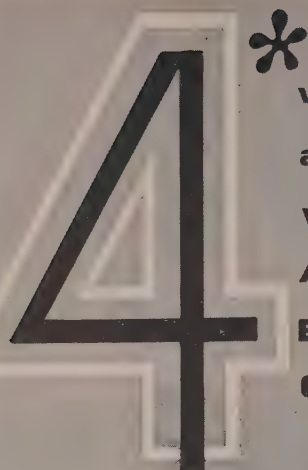
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**3.**

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**4.**

**Include the commission  
in your Will**

An excellent way to assure your money will continue to work for the Church is to include the Commission in your Will. Consult your lawyer.

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Every dollar in the permanent loan fund is money that remains within the Church, continually providing construction and repair funds for years to come.

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when a congregation disaffiliates from its denomination because of doctrinal differences.

The Presbyterian Church U.S. (Southern) is challenging the right of the Georgia Supreme Court to rule on what the church body regards as an ecclesiastical issue. The lower court ruled in favor of two dissatisfied Southern Presbyterian congregations in Savannah, holding that the church property is theirs and that the denomination does not own it.

Several congregations broke away from the national church because they claimed the denomination had abandoned certain tenets of faith in its stand on civil disobedience relating to civil rights.

Recognizing that the Episcopal Church and the Presbyterian Church U.S. have similar church property arrangements, Presiding Bishop John E. Hines recently filed a "friend of the court" brief in the same case.

In oral argument stretching over two days, Charles L. Gowen represented the parent body. Attorney Owen Page represented the dissident churches. He is a member of St. John's Church, Savannah, which left the Episcopal Diocese of Georgia a few years ago.

Although no attorneys were present representing the Episcopal Church, the Presiding Bishop's brief gave a history of property rights in the Episcopal Church. Bishop Hines believes this information could aid in the Georgia case.

Since title to buildings and land usually resides with the wardens and vestries of individual Episcopal churches, Bishop Hines feels a Supreme Court ruling in favor of the Presbyterian dissidents would adversely affect the Episcopal Church's position in a similar situation.

## Chrysler Funds to Help Black Banks

The Rev. Ralph David Abernathy, President of the Southern Christian Leadership Conference (SCLC), has announced an agreement between SCLC and Chrysler Corporation on a program to assist in the economic development of the black community.



Chrysler Corporation, the nation's third largest automotive manufacturer, agreed to deposit \$100,000 a month in each of three Negro-operated banks; to operate a training program designed to prepare two to three thousand Negroes as auto mechanics; and Chrysler dealers in the Atlanta area have agreed to hire some of the trainees. The corporation also reported that it is currently training six Negroes to take over dealerships and has five black dealerships now operating—in Newark, Detroit, San Francisco, Brooklyn, and Baltimore.

The bank deposits plan will come to an annual gross deposit of \$3.6 million and will increase the institutions' lending power for improvement of Negro-maintained commerce and industry. The banks are in Atlanta, Los Angeles, and a new one being started in Watts. The Citizens Trust Bank in Atlanta received the first deposit Dec. 5.

## Guthrie Succeeds Coburn as Dean

The Rev. Harvey H. Guthrie, Jr.,

formerly Professor of Old Testament at Episcopal Theological School, Cambridge, Mass. became the school's new dean on Jan. 1. He



succeeded the Rev. John B. Coburn, who resigned last year. Dr. Guthrie has been at Episcopal Theological School since 1958; before that he was an instructor in Old Testament at General Theological Seminary in New York City.

## Dean Trotter Resigns to Teach

Dean Jesse M. Trotter, head of the Virginia Theological Seminary in Alexandria, Va., has resigned his post to return to teaching.

His action follows that of the Rev. John B. Coburn, who resigned earlier this year as Dean of the Episcopal Theological School, Cambridge, Mass., to work in a New York City ghetto teaching program.

Dean Trotter will take a sabbatical at the close of the current academic year and return to the seminary as professor of apologetics. He feels that "the Church today is in a crisis of unbelief," and that "there never was a time when the seminary student needed more urgently the personal attention, time, and friendship of his teachers."

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Currently Editor-in-Chief of THE EPISCOPALIAN, Mr. McCorkle is a past president and director of the Associated Church Press and one of four North Americans on the Christian Literature Fund. Born in Chicago, Illinois, and graduated from Williams College, Williamstown, Massachusetts, he has traveled extensively to Latin America, the Middle East, Europe, South East Asia and much of our Pacific Northwest. His experience and assistance will do much to increase your enjoyment of visiting Alaska.

### THE RT. REV. DANIEL CORRIGAN

Director of the Executive Council's Home Department since 1960, Bishop Corrigan is currently teaching at Amherst College, Amherst, Massachusetts. A native of Rochester, Minnesota, he had parishes in Portage and Oconomowoc, Wisconsin, Baltimore, Maryland, and St. Paul, Minnesota. Unique in Church history in 1958 he was elected Bishop of Quincy and Suffragan Bishop of Colorado on the same day. Bishop Corrigan has traveled extensively and his spiritual leadership, congeniality and companionship will greatly enhance our tour of The West.



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## WORLDSCENE

ing schools during the 1969-70 academic year can apply for scholarships from the Church Training and Deaconess House of the Diocese of Pennsylvania. Application deadline is Mar. 15, 1969.

In 1968 scholarships totaling \$10,339 were awarded to nine women studying at Columbia University and the Columbia School of Sociology, New York City; Episcopal Theological School, Cambridge, Mass.; the Lutheran School of Theology, Chicago, Ill.; the Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.; the School of Social Work at Simmons College, Boston, Mass.; and the University of Chicago. Address all inquiries to:

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### British Queen Visits Episcopal Missionary

The Rev. John K. Vallensis greets Her Majesty Queen Elizabeth of Great Britain following her attendance at Morning Prayer at St.



George's Anglican Church, Salvador, Bahia, Brasil. Prince Philip is to the left behind Father Vallensis. Senhor Luis Viana Filho, Governor of Bahia State, stands behind the outstretched hands. Queen Elizabeth especially requested that Father Vallensis, who is chaplain to the British Consular Office of Salvador and in charge of the local English-speaking congregation, read the service and preach.

Assigned to Brasil in 1963 by the



Executive Council's Overseas Department, Father Vallensis is canonically affiliated with the Diocese of Indianapolis where Bishop John Craine received him from the Roman Catholic priesthood.

In Person

► The Rev. W. Ernest Jackson, the Anglican Communion's Deputy Executive Officer whose headquarters are in London, will return to Canada next year to become director of National and World Program for the Anglican Church of Canada.

► The Rev. Thomas M. Anthony was named an Associate for Experimentation and Development of the Executive Council of the Episcopal Church, effective Dec. 1, 1968. For the last two years Father Anthony has been Coordinator for Planning, Experimentation, Program, and Evaluation in the District of Puerto Rico. In coordination with the Pilot Diocese Program, Father Anthony has worked on the design and

organization of new experimental ministries.

In his new position Father Anthony will be responsible for the extension of experimental methods and projects and their development, especially in economically deprived areas, and the development of Spanish-speaking ministries within and outside the U.S.A.

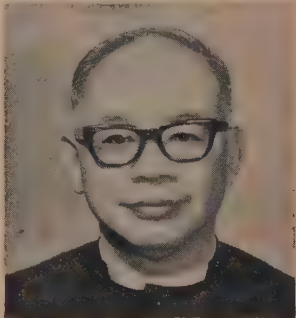
► Bishop Paul Burrough, former canon of Birmingham, England, is the new head of the Anglican Diocese of Mashonaland in Rhodesia.

► Woodrow W. Carter, veteran child welfare administrator of New York City, has been appointed a senior associate for specialized field services on the staff of the Executive Council of the Episcopal Church.

Mr. Carter's attention will be directed to the problems of minority children, the protection of the rights of children and their parents, and the development of community services for families. He is an active communicant of the Chapel of the Intercession, New York City, and a

member of the Department of Christian Social Relations of the Diocese of New York.

► The Rev. James Pun has joined the staff of the Department of Urban Ministries of the Diocese of California to supervise the two Chinese-



American congregations in the San Francisco Bay Area. Father Pun came to California from Hong Kong, where he had served as assistant dean of students at New Asia College. Father Pun will be responsible also for the development of new ministries to the growing Chinese immigrant population in the Bay Area.

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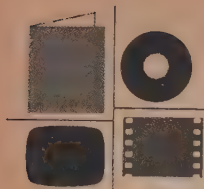
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# Speaking to the Lord in Rock

There was a day when, at the drop of a cadenza, most of God's children were prepared to argue that, by divine fiat, all canonical concerti were to be either gaunt gregorian, pompous polyphony, or billowing baroque. But as prophet Bob Dylan tells it, "the times, they are a-changin'."

Even I, once an almost completely unreconstructed creature of the Bach-Handelian age, am moved to allow that Yahweh often speaks in tongues of Rock to this present dispensation. And to me. Now, many of us thus speak to the Lord and of Him to one another.

Among these, I can speak with nearly unalloyed enthusiasm of Episcopal composer-performer-priest the Rev. Ian Mitchell and his new release, *Songs of Protest and Love* (F.E.L. S-292 Stereo, F.E.L. Church Publications, Ltd., 3501 N. Hillside Road, Evanston, Ill. 60201, 12-inch LP, \$6). Like, it's the most!

Early in the '60s, Father Ian presented the Church with a musical setting for the Prayer Book Eucharist with his *American Folk Song Mass*. So great was its appeal that he was later commissioned by Joseph Cardinal Ritter, late Archbishop of St. Louis, to adapt it for Roman Catholic use. He then gave us a requiem, the *Funeral Folk Song Mass*, which jubilantly articulates the central hope of the Christian facing death. His *Faithful Cross*, with its text from the Good Friday liturgy, is similarly joyful, a sign of man's reconciliation with God.

Now, on one side of *Songs of Protest and Love*, he gives us the *Jazz-Rock Mass*, the most electrifying,



Father Ian and Caroline Mitchell  
... a trial liturgy in jazz-rock

turned-on setting for the Trial Liturgy I have heard to date. The mass was originally commissioned for St. John's Cathedral, Jacksonville, Florida, in memory of Robert Lee Diggs, and first performed at Jacksonville Episcopal High School, All Saints Day, 1967.

The power, resilience, earnestness, and fervent sense of assurance we associate with what we fondly hope to be "renewed" Christianity finds almost complete expression in this work. I have but one miniscule cavil in the face of all this joy: there are some brief moments more evocative of the "progressive" jazz of the 1950's than of contemporary folk-rock. A mere speck in the jam.

While of lasting liturgical import, Father Ian's *Jazz-Rock Mass* is consigned to the flip side of this disc. The first side is full of marvels of

its own. Not the least of these is the priest's rendition of his own song of protest, *Kill I Never Will*, a straightforward anti-war sentiment.

A singing star is born on this side of the platter, too, in the person of Father Mitchell's co-performing wife, Caroline. Her unique voice, for my six dollars, tops that of the celebrated Miss Baez for the folk medium.

*Songs of Protest and Love* is one to dig, and dig again. Happily for all, F.E.L. (an abbreviation for "Friends of the English Liturgy" which doesn't make much sense anymore) has also available choir and guitar scores for most of the songs on the record in its *F.E.L. Songbook, Volume 12*.

Protest, anyone? Love?

—TREVOR WYATT MOORE

## Those Dutch Catholics

Throughout the 1960's, the Dutch have been leading advocates of renewal and reform within the Roman Catholic Church. After centuries of quiet conservatism within a nation of middle-class folk, why did they so suddenly emerge as militant liberals? An answer is the purpose of *Those Dutch Catholics* (Macmillan, \$4.95), a collection of essays by several Dutch journalists. Though not a deep book, parts of it are both revealing and interesting.

—H. BOONE PORTER, JR.



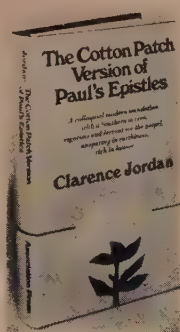
## Two for the Road

If you want a weekday kind of Bible reading, suitable for subways and trains or while you stand in line at airport check-in or grocery-check-out counters, here are two new translation versions, lively, fresh, and contemporary.

One is *Today's English Version of the New Testament*, a translation made by the American Bible Society (Macmillan, \$1.95). (The Society also publishes it as *Good News For Modern Man* in a more pocket-sized edition for 25¢.)

Everything is going your way here. The format helps your eye along and makes it easy for your mind to get the various incidents and thoughts as they develop. The translation is beautifully clear, simple, and direct. As if all this were not enough, it is illustrated with charming and often amusing line drawings. Don't miss this.

*The Cotton Patch Version of Paul's Epistles*, by Clarence Jordan (Association Press, \$2.25) is a translation "not of Paul's words, but of his ideas." It operates much like the musical exercise in which you trans-



pose a tune from one key to another in order to make it singable.

Paul's thoughts sometimes seem far above us: transpose them as this book does, however, by moving the situation from first-century Asia Minor to the present-day American South, and they come alive and move helpfully closer to our thoughts, and to where we live. Nothing as lively and uninhibited has come out in this field since J. B. Phillips' *Letters to Young Churches*. It is as much fun to read as it obviously was for the author to write.

—MARY MORRISON

## Trees, Groups And Renewal

The fourteen contributors to *The Creative Role of Interpersonal Groups in the Church Today*, edited by John L. Casteel (Association Press, \$4.95), are walking around in an important forest. The individual trees which they describe do not, unfortunately, come off as interestingly as one might have hoped.

Each author has been turned on by a small group, the purpose, process, and outcome of which he attempts to present in some detail. Each suffers, to some extent, from the "can't describe it—you have to experience it"

syndrome. It is thus unlikely that any members of the Anti-Group Group will be converted by the book, but those who have already experienced personal renewal in a small group will very likely find new approaches and applications here.

Unlike most zealots, the authors do not rely solely on their own enthusiasm to support their claims. They record the testimony of many individual participants who have discovered within the small group encounter something of their own uniqueness, their relatedness to others, and their responsibility for the world.

The Church will need more than small interpersonal groups to find the renewal it seeks, but it will not be able to do with less.

—WILLIAM A. YON

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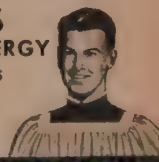
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## BOOKS continued

# A Longer, Long View

*Is Anyone There?* by Isaac Asimov (Ace Books, 95¢) is a collection of articles written for various magazines over the past eight years, suitably updated and grouped under three headings: science; speculation; and science fiction. Actually, however, all the articles belong in the middle section, because Mr. Asimov can no more stop speculating than he can stop breathing. He offers a long-term view of the human position and human possibilities that can extend your vision by several hundred light-years.

—MARY MORRISON

# Broad Gauge Wisdom

Many of the nuggets in Bernard Mandelbaum's *Choose Life* (Random House, \$5.95) come from a rich lode unknown to most Christians—Jewish thought and tradition from the third through the nineteenth century as represented in the Talmud, Midrash, and the Hasidic writings. Other quotations range from such sources as Thucydides and Mark Twain, Gandhi and John W. Gardner. This Book of Wisdom is in the tradition of Proverbs and Ecclesiasticus, and its theme is "the eloquence of our own right behavior."

—MARY MORRISON

# The Gift of Knowledge

An exciting collection of essays, *Knowledge and the Future of Man* (Holt, Rinehart & Winston, \$7.95), accepts the reality of the current knowledge explosion, and goes on from there to spend its enthusiasm on what it can mean to man. The introduction by the distinguished Jesuit, Father Walter J. Ong (see page 24), is a superb "keynote" essay which illuminates the value of knowledge. Highly recommended.

—J. W.

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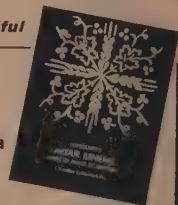
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## Switchboard

Continued from page 4

concern. It is the condemning manner of those who responded to his article that concerns me. Such condemnation is not only unnecessary, but a good indication of how easily threatened some clergymen really are—not because such a “new breed” of minister may exist, but because such a “new breed” of minister may be needed.

Their concern is for the traditional way of doing things, which seems to indicate a dislike or distrust of change. If this is the case, the Church is in trouble and strengthening the canons will not help.

If the Church is to minister to “all sorts and conditions of men,” we need people who are willing to embrace life; take on the world seriously; get down to the “nitty gritty”; be exposed to the raw side of life; rub elbows with pot smokers, prostitutes, and drunks. After all, isn't that what Christ did and wasn't he condemned for it by the Scribes and Pharisees?

Simon and Garfunkel best express what I feel, when they sing: “Blessed are the sat upon, spat upon, ratted on . . . malt drinkers, pot smellers, illusion dwellers. . . Oh Lord, why hast thou forsaken me?”

Need I remind everyone that this is the twentieth century not the thirteenth? Of all the letters submitted, not one mentioned the need for RECONCILIATION. This is the salvation that twentieth-century man longs for—to be reconciled unto himself, God, and his fellow-man. Unless the Church is open to change and willing to accept people as they are in all their humanness (including the “new breed” of minister), RECONCILIATION is but a dream and “the kingdom of God” a passing thought.

MIKE MUTZELBURG  
New Haven, Conn.

## WHO IS JESUS?

As Christians the world over celebrate once more the birth of Christ, they would do well to consider again the meaning and significance of that birth.

Down through the ages men have asked the question, “Who is Jesus Christ?” Recently, the Christian radicals have given some disturbing answers to this question, for they have depicted Jesus as a social reformer, a rebel against the Establishment, a pacifist who could serve as a justification for draft evasion, a leader of the poor in their struggle against the rich, and as a person who was Hippie-like in appearance and behavior. Such was the picture drawn of Jesus recently by the Editor of the Mary Washington student newspaper, and she

certainly is not the first to so describe Him.

Such a narrow and inaccurate view of Jesus was, however, not shared by those who knew him best—the Apostles after Pentecost. To be sure, Christ has reformed society in a secondary way, for he taught that men should love one another, with all that that implies. Committed Christians have, therefore, as a result of obedience to their Lord's command, vastly altered social structures. However, those who see Christ as a partisan political or social leader who came to set class against class or group against group, miss entirely the true significance of his mission and purpose.

Indeed, if it was Christ's primary purpose to abolish war, to bring an end to poverty, or to overthrow the Establishment, then he can be seen only as a colossal failure, for wars still rage, poverty still abounds, and Establishments still prevail. A Leader who has not seen the fruition of his work almost two thousand years after his birth can hardly be regarded as a success.

However, the Apostles after Pentecost did not see Christ as a failure, nor did they feel that his goals would be achieved only in some Utopian Society in the far distant future. No, indeed. Christ's work had already been accomplished, the Kingdom of Heaven was already at hand, the Good News was not just for the distant future, but for here and now! Christ was seen not as a partisan political leader or social reformer, but as Lord and Savior—the Redeemer of all mankind—and the Redeemer not just of the poor, but also of the rich; not just of the pacifist, but also of the warrior; not just of those who suffered under the Establishment, but also of the Establishment; not just of the weak, but also of the strong.

“When Jesus came into the coasts of Caesarea Phillippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” (Matthew 16:13-16)

EARL R. JOHNSON, JR., M.D.  
Roanoke, Va.

## ON CHURCH RENEWAL

May I commend you on an especially fine issue for December, 1968. I think that the two articles “Seed Corn Must Not be Ground” and “Taste or Judgment” represent the best attitudes we could have toward Church Renewal from two different viewpoints.

THE REV. J. ROBERT ZIMMERMAN  
Lewisburg, Pa.

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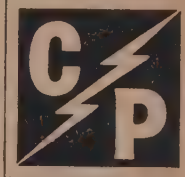
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# THE VENERABLE BEDE



**HE MADE HISTORY BREATHE**

**T**WELVE hundred years after his death, Bede still has a mysterious life all his own in people's minds. They may know no more about him than the awesome syllables of his official title, The Venerable Bede; yet when they hear his name their faces unaccountably light up, as if someone were speaking of an old friend.

And they are right, for Bede sits across the centuries as if across a room, talking to us openly and simply, as one friend talks to another.

"I was born on the lands of this monastery," he tells us, "and on reaching seven years of age, my family entrusted me first to the most reverend Abbot Benedict and later to Abbot Ceolfrid for my education. I have spent all the remainder of my life in this monastery . . . and while I have observed the regular discipline and sung the choir offices daily in church, my chief delight has always been in study, teaching, and writing." (*History*, page 330.)

Of his *History of the English Church and People* he says, "I have labored honestly to transmit whatever I could ascertain from common report for the good of posterity." Posterity, ancient and modern, has accepted this friendly office, and loved him for it.

He is, as history has categorized him, a historian, concerned with facts. The facts are full of life and spirit as

he tells them, and the people on his pages stand up and walk about as we read. This liveliness is in itself a friendly office, for we need all the help Bede can give us. He is describing a world so different from ours as to be almost incomprehensible.

Despite the sleeping-volcano ominousness of our times, our lives have in recent generations been relatively safe, and we live long.

In the seventh century the skeleton was always visible through the flesh. As a child, Bede survived an epidemic of plague that nearly wiped out his monastery, and his subsequent long life (62 years) was unusual. Two generations earlier the good King Edwin of Northumberland and his even more saintly successor, King Oswald, had died in battles with the pagan Britons.

Danger was everywhere at every moment—a fact so pervasive that Bede takes note of it only by mentioning an exception: "In those parts of Britain under King Edwin's jurisdiction, the proverb still runs that a woman could carry her newborn babe across the island from sea to sea without any fear of harm." (*History*, page 129.)

**B**EDE tells us stories which reveal the preoccupations of this uncertain era. There is the incident of King Caedwalla of the West Saxons, who traveled to Rome to



be baptized and "hoped to die shortly after his baptism and pass from this world to everlasting happiness." (*History*, page 274.)

There is the full-length story of Bishop Chad and the thunder: "If there was a violent storm of wind and rain, or the earth shook with thunder and lightning, he would go into the church and say prayers and psalms continuously until the tempest had passed. When his monks asked him why he did this, Chad replied. . . . 'God stirs the air and raises the winds; He makes the lightning flash and thunders out of heaven, to move the inhabitants of the earth to fear Him. . . . Whenever He raises His hand in the trembling air as if to strike, yet spares us still, we should haste to implore His mercy, examining our inmost hearts and purging the vileness of our sins, watchful over our lives lest we incur His just displeasure.'" (*History*, page 206.)

Living people—though strange to us—populate Bede's pages. Adamnan followed all his life a two-day penance laid upon him "until I return" by a priest who, as chance had it, never came back. Caedmon was so inept at the social singing of the time that he left a feast whenever he saw the harp coming toward him and knew his turn would be next. In a dream, he met a man who demanded a song of him. He obeyed, and received the gift of song, which he used thenceforward for the praise of God who gave it to him. (*History*, page 246.)

Bede chronicles the holy man who would often stand up to his neck in the river "while he recited psalms and prayers for as long as he could endure it. . . . In winter, when the half-broken cakes of ice were swirling around him . . . those who saw him used to say, 'Brother Drycthelm (for that was his name), it is wonderful how you can manage to bear such bitter cold.' To which he, being a man of simple disposition and self-restraint, would reply: 'I have known it colder.' And when they said, 'It is extraordinary that you are willing to practice such severe discipline,' he used to answer, 'I have seen greater austerity.'"

PERHAPS the story of King Edwin's conversion takes us most directly into this precarious and austere world. As a young man Edwin (not yet king, but only a royal fugitive in fear of his life) met one dark night a mysterious stranger who asked what reward he would give to the man who could promise him deliverance from his troubles, a kingdom, and guidance for salvation. Edwin said he would faithfully follow such a one; the man laid his right hand on Edwin's head, saying, "When you receive this sign, remember this occasion and our conversation, and do not delay the fulfilment of your promise." Then he vanished.

Years later, when King Edwin was "hesitating to accept the word of God" from the Christian bishop Paulinus, "the man of God came to him and, laying his right hand on his head, enquired whether he remembered this sign." The king trembled—and a chill from across the centuries runs up the reader's spine.

An account follows of discussions in the king's council concerning the new faith. Here appears the most famous passage in all Bede's writings, a parable which has become part of Western European folklore. One of the king's chief men is speaking:

"Your majesty, when we compare the present life of man with that one of which we have no knowledge, it seems to me like the swift flight of a lone sparrow through the banqueting-hall where you sit in the winter months to dine with your thanes and counsellors. Inside there is a comforting fire to warm the room; outside the wintry storms of snow and rain are raging. This sparrow flies swiftly in through one door of the hall and out through another. While he is inside, he is safe from the winter storms; but after a few moments of comfort, he vanishes from sight into the darkness from whence he came. Similarly, man appears on earth for a little while, but we know nothing of what went before this life and what follows. Therefore if this new teaching can reveal any more certain knowledge, it seems only right that we should follow it." (*History*, page 124).

THE image is homely, but strange and archetypal too, with its windows opening on the cold unknown darkness of eternity. Our civilization has succeeded, for the most part, in shutting those windows. Life is secure enough, comfortable enough, rich enough, to warm us from that cold and turn our eyes from that darkness—most of the time.

Sometimes we shiver a little, however, and wonder what the weather is like outside. We ask ourselves if perhaps we have not insulated ourselves so successfully from eternity that it will hold for us nothing but dark and cold when we meet it.

Then it strengthens us to find Bede at his friendly task, working for the good of posterity, and telling us from his own experience and that of his era that when the skeleton shows through the flesh, when the dark and the cold come close, then God too is close, and we can find Him.

—MARY MORRISON

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**St. Bede**, born about 673, was sent to Wearmouth monastery to be educated when he was seven years old. He moved to the new monastic foundation of the Benedictines at Jarrow when that was founded in 682 and remained until he died in 735. These twin institutions, located between the banks of the Tyne and the Wear rivers in northeast Britain, were the eighth century's most distinguished centers of learning in Western Christendom.

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### For Further Reading

Bede: *A History of the English Church and People*; Penguin Classics, No. L42; Paperback \$1.65  
*Anglo-Saxon Saints and Scholars*, by Eleanor Shipley Cuckett; New York, the Macmillan Company, 1947

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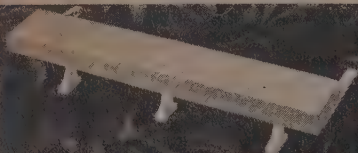
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# Exchange

The EXCHANGE section of THE EPISCOPALIAN will include the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions between parishes, groups, and individuals.

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Have you found ideas that work in facing new demands? Will you share them with other parishes? THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. We will be glad, insofar as possible, to put baffled parishes in touch with victorious ones. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

St. Mark's Episcopal Mission in Medicine Lodge, Kan., was badly burned two years ago and is now in the final stages of being rebuilt. The parish would be grateful for a processional cross. If your parish or mission has one to send to St. Mark's, please write to the Ven. David A. Powell, Box 341, Medicine Lodge, Kan. 67104.

The Rev. Daniel Goodrich, chaplain to the Protestant Children's Home, a placement home for orphans and children of broken homes, would like to have 100 copies of the out-of-print *Missionary Service Book* which was published in 1937 by the Parish Press, Fond du Lac, Wis. The book is used at the home for regular Sunday service and for weekly instruction. Mr. Goodrich is willing to pay for the cost of mailing. If you have these books or know where they can be obtained, please write to: the Rev. Daniel Goodrich, Box 34, Fraser, Mich. 48026.

Christ Church Cathedral, Indianapolis, Ind., is engaged in a special ministry to the aged and lonely in central Indianapolis. The project, "Teleclub," is the undertaking of six center-city churches. Headquarters are in the Continental Hotel by invitation of the Indianapolis Housing Authority.

*Teleclub* is a means of checking on the health and well-being of the aged each day of the week. Members of the club agree to call each day before noon into a central office manned by volunteers from each church. If a member fails to call in by noon, a volunteer phones him. If there is no answer, a system is set in motion to check on the member, to see if he needs help.

Dean Peter R. Lawson said that "one of the most frightening prospects for the aged person living alone is that some tragedy will befall him and he will not be found for days." *Teleclub*

## So What's New?



"At this rate we won't even make the 11 o'clock service."



helps answer this worry, and also brings lay-to-day "family" contact through the ministry of a friendly voice.

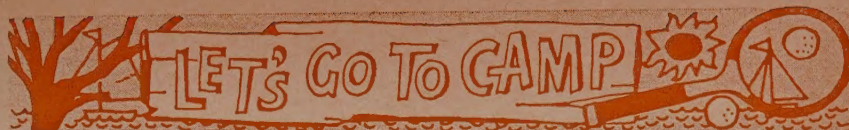
"Extemporanea," a coffeehouse venture which brings young and old together once a week for fun and music—and people meeting people—opened at St. Alban's Parish, Washington, D.C., last summer.

The main purpose, according to Extemporanea's enthusiastic sponsors, was to seek to bridge the generation gap, to communicate in depth through talking, performing, and working together. The group meets for three hours every Friday; attendance ranges from sixty to 100 young and older persons. Anyone wishing to contribute his talents is auditioned by a member of the entertainment committee. Performers include young and old, male and female, groups and "singles," folk singers and "soul" singers, classical and folk guitarists, and other instrumentalists. Non-performers contribute by serving refreshments and making visitors welcome. Many find that in helping in the Friday evening coffeehouse and working with others, they strengthen their ties with the whole parish.

## CALENDAR OF EVENTS

### FEBRUARY

- 2 SEPTUAGESIMA
- 3 PURIFICATION OF ST. MARY THE VIRGIN (The Presentation of Our Lord Jesus Christ in the Temple)
- 4-6 The Episcopal Church's Joint Commission on Ecumenical Relations meeting, New York, N.Y.
- 9 SEXAGESIMA
- 11-13 Annual meeting, Executive Council of the Episcopal Church, Seabury House, Greenwich, Conn.
- 15-16 Episcopal Church's Committee for Women meeting, Seabury House, Greenwich, Conn.
- 16 QUINQUAGESIMA
- 19 ASH WEDNESDAY
- 23 FIRST SUNDAY IN LENT
- 24 ST. MATTHIAS THE APOSTLE
- 26 EMBER DAY
- 28 EMBER DAY



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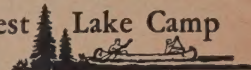
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# EDUCATIONAL DIRECTORY

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# Know Your Diocese

Taiwan (terraced bay) is the name by which the Chinese have referred to this island situated 100 miles off the coast of China. Formosa became the name familiar to Westerners from Portuguese sailors who called it "Ilha Formosa" (beautiful island).

The government of President Chiang Kai-Shek moved to Taipei, the capital of Taiwan, on December 8, 1949, following the Communist take-over in mainland China. Among the refugees who fled to Taiwan were members of the Holy Catholic Church in China (Anglican). It was in response to the needs of these people that the Episcopal Church began work on Taiwan. Following a resolution passed by Executive Council in 1952, the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, visited the island. He recommended that the Episcopal Church assume temporary responsibility for the Chinese Holy Catholic Church in Taiwan. The Church's work was officially transferred from the Japanese Church in 1960 and Bishop Kennedy was appointed missionary bishop-in-charge. The Missionary District of Taiwan was officially organized on January 1, 1961.

At the 1961 General Convention the Rev. Charles P. Gilson, a priest on Taiwan, was elected Suffragan Bishop of the Missionary District of Honolulu, to reside on Taiwan. He held the office until a Chinese bishop could direct the work. Bishop Gilson then went to Okinawa.

General Convention of 1964 elected the Rt. Rev. James C. L. Wong, Bishop of the Anglican Diocese of Jesselton (now Sabah), to become the Bishop of Taiwan. He was instituted in 1965, when Taiwan became a separate missionary district.

The Episcopal Church in Taiwan has 1,987 baptized persons (1,033 communicants), ministered to by nineteen clergymen and thirty-three lay readers. There are fifteen parishes and missions.

The district maintains three kindergartens and two student centers. The district also operates St. John's and St. Mary's Institute of Technology in Tamshui. The junior college offers courses in mechanical and industrial engineering, industrial design, and electronics.

St. Paul's Clinic, Kaohsiung, treated over 7,000 patients in 1967. The installation of an X-ray machine, dental equipment, and a laboratory has enlarged the scope of work as well as the number of patients. The mobile clinic, a microbus given by the Women of the Diocese of West Missouri in 1965, serves the area around Kaohsiung.

The Church in Taiwan and the Diocese of Upper South Carolina have had a companion relationship since 1965. Visits by the bishops have taken place and an exchange of personnel is being studied and implemented.

Targets for the future include a district-wide stewardship campaign, further development of St. John's and St. Mary's Institute of Technology, the establishment of Hua Chung Senior High School, and the development of an ecumenical Christian hospital.



*The Rt. Rev. James C. L. Wong, Bishop of Taiwan, was born and educated in China. He attended the Massachusetts Institute of Technology where he received a B.S. degree in naval architecture and marine engineering in 1924. He worked as an engineer in Massachusetts, Northern Ireland, England, Hong Kong, and Australia. He is a member of the Royal Institution of Naval Architects, a Fellow of the Institution of Mechanical Engineers, a member of the Institute of Marine Engineers and Institution of Engineers, and past president of the Hong Kong Engineering Society.*

*Bishop Wong was a lay reader in the dioceses of Massachusetts and Hong Kong and studied theology under tutelage. In 1938 he was ordained deacon and in 1940 was advanced to the priesthood. He continued as a naval architect while serving parishes in Hong Kong without salary. After he retired from secular work in 1960, he was consecrated Assistant Bishop of Borneo. He was translated as Bishop of Jesselton (now Sabah) in 1962, and became Bishop of Taiwan in 1965.*

*He served as executive secretary of the Chinese Colleges Joint Council in 1937-39 in Hong Kong; during this time he organized a group of colleges into what is now the Chinese University.*

*Bishop and Mrs. Wong were married in 1929 and have four children and six grandchildren.*